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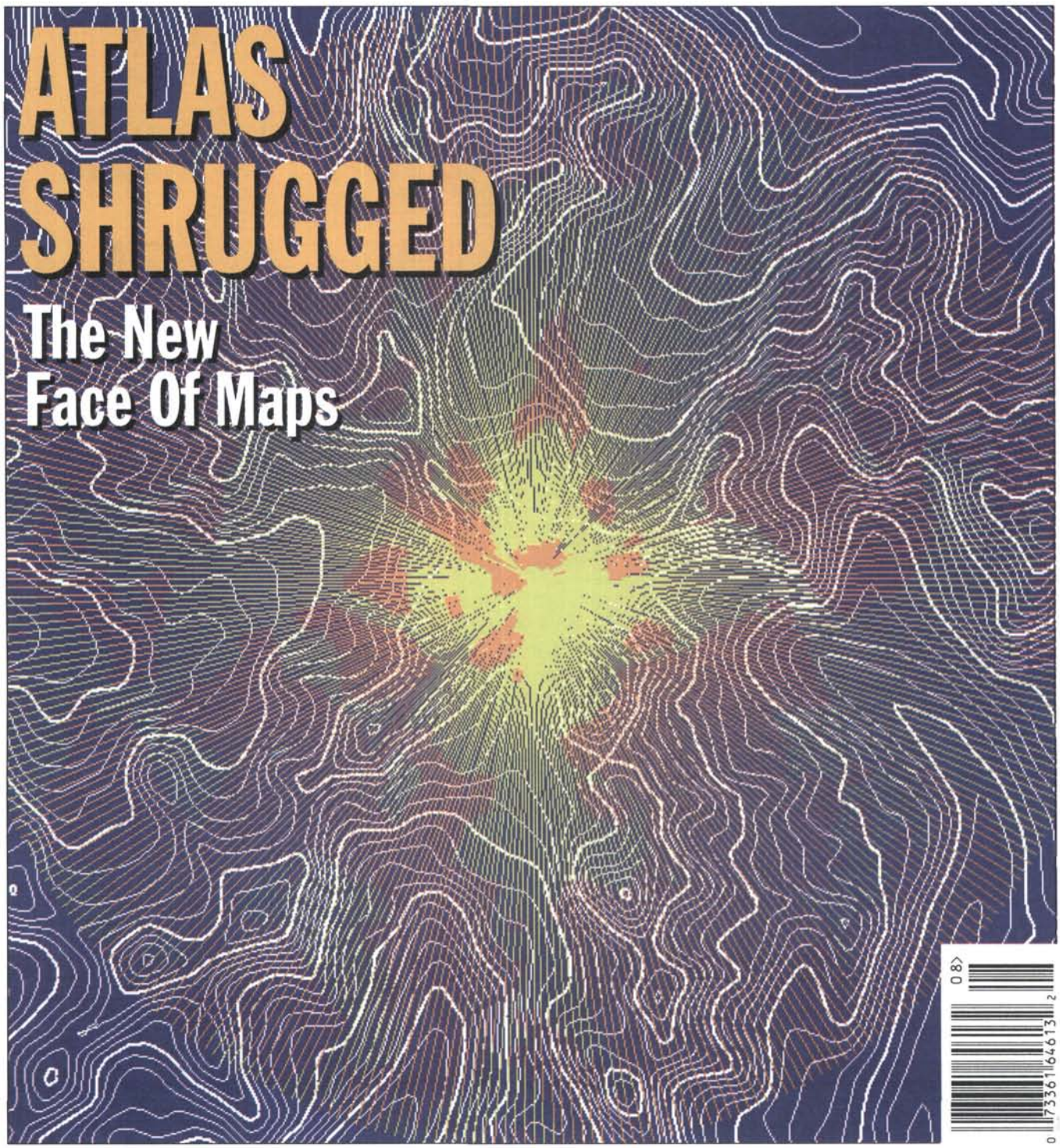

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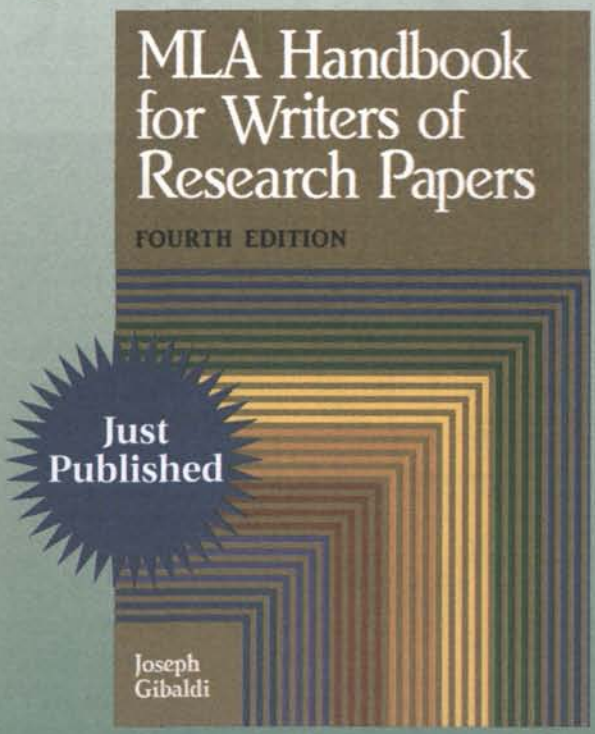

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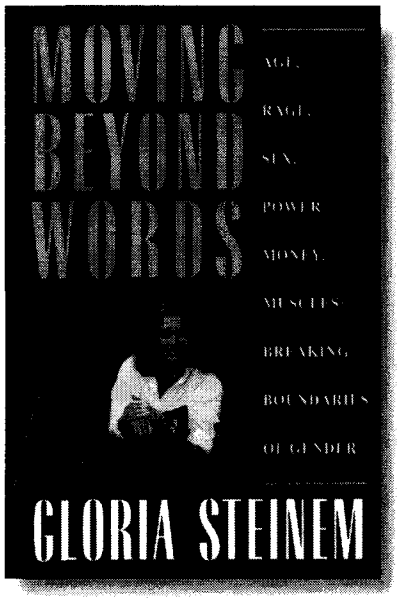
New & Noteworthy

MOVING BEYOND WORDS

Age, Rage, Sex, Power, Money, Muscles: Breaking Boundaries of Gender

Gloria Steinem



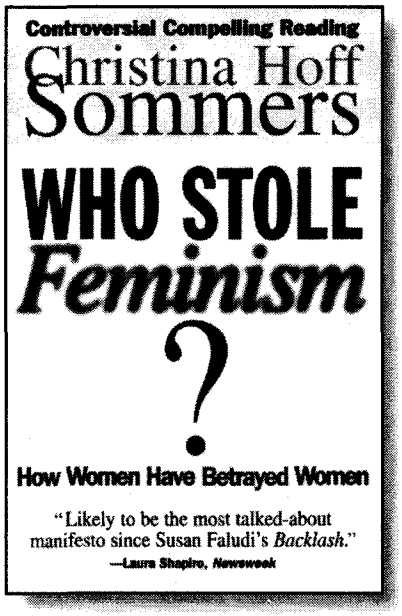
"Gloria Steinem is one woman who has told the truth about her life and ours."
—Susan Cheever, *Los Angeles Times Book Review*

"In her best writing...Ms. Steinem engages in some very adept ideological demystification....Once again, she has managed to stay one step ahead of the pop-culture posse."
—Maureen Corrigan, *The New York Times Book Review*

WHO STOLE FEMINISM?

How Women Have Betrayed Women

Christina Hoff Sommers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"Likely to be the most talked-about manifesto since Susan Faludi's Backlash."
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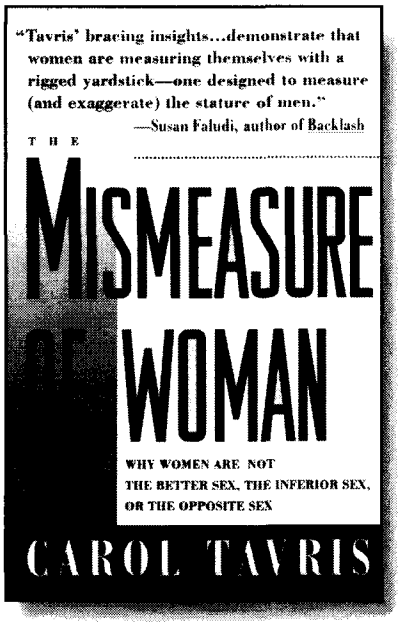
"An incisive description of the heartbreaking violence done social science by polemicists who confuse righteousness with rightness." —Lionel Tiger, author of *The Pursuit of Pleasure*


"Tavris' bracing insights...demonstrate that women are measuring themselves with a rigged yardstick—one designed to measure (and exaggerate) the stature of men."
—Susan Faludi, author of Backlash
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WHY WOMEN ARE NOT THE BETTER SEX, THE INFERIOR SEX, OR THE OPPOSITE SEX
CAROL TAVRIS

THE MISMEASURE OF WOMAN

Why Women Are Not the Better Sex, the Inferior Sex, or the Opposite Sex

Carol Tavris

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Letters to the *Editor*

HIStory, PART II

It's doubtful that an undergraduate could complete a history survey course, let alone a methods course for history majors, evincing the kind of bonehead-ed fixation on facts that Samuels attributes to professional historians in his article. This person has been reading too much Hayden White, I thought to myself. The excursus on historical objectivity that neglected to mention Charles Beard or Carl Becker seemed a bit, well, ahistorical. Then came the startling disclosure that Samuels is not a supercilious lit-crit type at all, but mere-ly a ***history graduate student!***

Maybe I've become hidebound, but for a callow grad student to run down historians like Simon Schama and John Demos on the basis of a few stylistic lapses, and from this to infer that most historians can't write, strikes me as slightly preposterous. Everyone knows that historians as a group write better than anyone else in the universities, and are often suspect for that very rea-son. Where does Samuels get his Olympian standards of prose excel-lence, and how many novelists or crit-ics consistently measure up to them? I hadn't noticed that graduate programs in creative writing could spare the tal-ent that Samuels thinks should be tapped for superior history writing.

If historians are such bovine fact-addicts and tin-eared prose-manglers, why is Samuels training to join their ranks? He should apply his formidable talent to penning tart delectations for *Spy* magazine. Better yet, based on the plugs he gives in his article, how about puff pieces for Princeton's alumni magazine?

David W. Stowe, ***Assistant Professor of American Thought and Language, Michigan State University, East Lansing, MI***

All things taken together, David Samuels's "The Call of Stories" [May/June] is a sterling essay. Howev-er, there's a tale at least twice told in it that I find preposterous. Samuels says that "most historians are ill-suited, by temperament, training, and talent, to write good prose." One of Samuels's subjects, Paul E. Johnson, is even more categorical, claiming, "You can teach someone to be a historian . . . but you just can't teach them to be a good writer."

Come on, fellas. I no more doubt that someone can be taught to be a good writer than I doubt that Johnson can be taught to make pronouns agree in number with their antecedents.

Johnny Wink, ***Professor of English, Ouachita Baptist University Arkadelphia, AR***

There are at least three explanations for the new blending of fiction and history that Samuels describes.

First, the traditional historical mono-graph has become boring and uninspir-ing. In fact, it is only kept alive because university presses are assured of a sale of 500 copies for each title due to automated book-ordering systems, introduced by university libraries in the 1970s. Not even the library staffs who order these books bother to look at them.

Second, there is a vast audience among college-educated readers for narrative history and serious biogra-phy, and trade publishers are aware of this market and eager to get academic historians to write for it. Unfortunate-ly, most academic historians do not write well enough to respond to this lucrative opportunity. Our graduate schools of history do not and proba-bly cannot teach their students to write for the trade market, which usu-

continued on page 71

Letters to LINGUA FRANCA *should be double-spaced and accompanied by the correspondent's name, address, and telephone number. Letters may be edited for clarity or length.*

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Field Notes

WHAT'S IN A FACE?

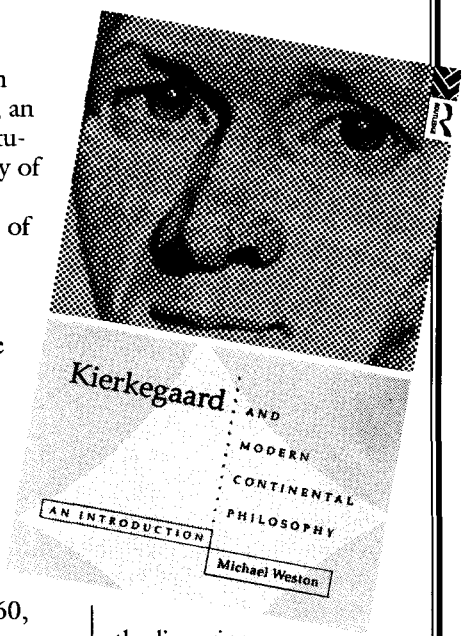
A REMARKABLE FACE STARES out from the front cover of Michael Weston's *Kierkegaard and Modern Continental Philosophy* (Routledge, 1994). The arched eyebrows indicate the deepest perplexity; the pursed lips, an ironic detachment from the passing scene. There is one thing wrong with this picture, however—it's not a portrait of Søren Kierkegaard at all, but of his somewhat less renowned compatriot, the nineteenth-century Danish thinker Christian Molbech.

How did this case of mistaken identity come about? Well, it turns out that Kierkegaard was averse to having his portrait done, and left behind only a handful of passable likenesses, most of which don't even resemble each other. In other words, he bequeathed a visual information gap, and others have rushed to fill it.

Molbech is hardly the only impostor. A recent Danish bestseller about Kierkegaard—its title translates as "life is understood backwards, but must be lived forwards"—errantly features a drawing of the theologian H.N. Clausen among its purported Kierkegaards. Elsewhere, a picture of the Danish lawyer-politician F.W. Treschow continues to be presented as the Copenhagen philosopher, as does a self-portrait of the artist P.C. Klaestrup.

With Copenhagen set to be the official "cultural capital" of Europe in 1996, the unsolved mystery of Kierkegaard's looks poses something of a problem. As part of the festivities, the Danes plan to host a number of Kierkegaard-related events—an international conference, a series of lectures, and several exhibitions devoted to his life and work. But how do you tout the man without the face?

A recent Kierkegaard sighting might have offered some help. In 1991, Paul A. Bauer, an American graduate student at the University of Copenhagen, came upon two caricatures of Kierkegaard in a secondhand bookshop; they appeared in a bound volume of the once-popular nineteenth-century Danish periodical ***Folkets Nisse*** ("The People's Elf"). At the time, Bauer didn't buy the volume, because he thought the price, $60, was too steep. Three years later, however, Bauer discovered that the drawings were unknown to scholars and reconsidered. He returned to the shop, found the book still sitting on the shelf, and took it home with him. Alas, the caricatures turned out to be of little use: they're crudely drawn and—once again—show little resemblance to each other.



Of course, Kierkegaard might not have minded all the lingering uncertainty about his appearance. Throughout his career, he flirted with identities and spoke through an elaborate veil of pseudonyms. A reader needn't know, he implied, who the real author of a work was, much less what he looked like. As he once put it, a writer could just as well be a "Balaam's ass or a guffawing fool or an apostle or an angel." Does it really matter? —*M.G. Piety*

Søren Kierkegaard and his stand-ins.

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CELEBRITY BY DEGREES

IT HAS BEEN MORE THAN two years since we checked in on our Media Cite Quotient™ to see which literary critics are most likely to turn up in the mass media. The 1994 rankings, now finally trickling in, show that Camille "Song of Myself" Paglia has not only maintained her lead over Harvard's Henry Louis Gates, Jr., by a margin of 651 to 335, but has also more than doubled her already impressive 1992 total of NEXIS sightings.

But while Paglia remains first in the hearts of America's journalists, it is clear that Gates is leaving her far behind in the all-important Academic Prestige Index™, which, as you will recall, is measured by the number of honorary degrees awarded in a single year. The 1995 graduation season saw Gates picking up six honorary sheepskins, and Paglia striking out entirely. Still, although Gates was way out front among academic recipients of honorary degrees, he placed just sec-

TRUTH IN ADVERTISING

GRADUATE SCHOOL DEANS REGULARLY WRING THEIR HANDS over the miserable job market for new Ph.D.'s. And just as regularly they earnestly resolve to disclose the delicate fact that even if their students do get a job, it may well be at an obscure institution that bears little resemblance to a distinguished research university.

Maybe there's a better way to break the bad news: honest job postings. This April, for example, an unusually frank search announcement popped up on the Internet [see right]. The posting was so frank, in fact, that many net-browsers assumed it was a hoax.

Well, it's no hoax—but the position's already been filled, thank you. In fact, it was filled nine years ago. Hamner Hill, who was then a doctoral student in philosophy at Washington University, St. Louis, spied the posting on his department's bulletin board, and Southeast Missouri State hired him soon after. "I figured that whoever wrote this must be fun to work for," he says.

So how's it been working with Southeast Missouri's "intellectually passive students"? Don't feel sorry for Hill: He's now the chair of the department, and says he's built the program into "one of the prides of the school." In fact, he boasts, "we now have about twenty-five philosophy majors a year." (One wonders how many are contemplating grad school.)

But what's with the recent posting? Hill speculates that some professor "was cleaning out his desk and discovered this funny letter he'd stuffed in a drawer long ago." The letter was posted to a philosophy discussion group, and once on-line, the message spread faster than you can say *unemployment*. Any deans who might fear today's students are aiming too high can take heart: Hill's department has received "dozens of calls," he reports, from interested applicants.

SOUTHEAST MISSOURI STATE UNIVERSITY Cape Girardeau, Missouri 63701

Enclosed is an announcement of a tenure-track position in philosophy at the rank of assistant professor. We hope to fill this position rapidly; the target date for our final decision is June 13. We are more interested in looking at candidates with real teaching experience than in newly minted Ph.D's, who might have unrealistic expectations about the possibilities for academic growth at an institution such as ours. Southeast Missouri State University is a regional university which serves students in the southeast portion of the state, including St. Louis. Our students tend to be poorly prepared for college-level work, intellectually passive, interested primarily in partying, and culturally provincial in the extreme. We offer a major in philosophy, but do not usually have more than two students officially declared as majors at any given time.

There are a few good students, however, and we are proud to say that our current graduating major, William Knorpp, won the 1985 Analysis competition and will be undertaking graduate study in philosophy at the University of North Carolina—Chapel Hill next year. Mr. Knorpp's upper level work was mainly accomplished through independent tutorials; and prospective candidates must understand that there will be virtually no opportunity to teach upper-division seminars in philosophy. We also offer a religious studies minor; most of the students who declare this minor are shocked to learn that Moses might not have written the Pentateuch and regard higher criticism as secular humanist propaganda. The 12 hrs/semester teaching-load is devoted mainly to general education courses at the freshman/sophomore level. In another five years, if the general education curriculum is revised as promised, there may be seminars which are to "capstone" the G.E. program.

The academic environment at SEMO is distinctly non-intellectual—somewhat like a Norman Rockwell painting—and the candidate cannot expect to attract students by offering courses that assume innate curiosity about ideas and books, or intellectual playfulness, or independence of moral and political thought. Nevertheless, in order to earn promotion and tenure it is necessary to be involved in curriculum development and to sustain an interest in research and publication. It has occurred to me that the best candidate would be someone who has held the Ph.D. for more than two years, has taught at a community college or a rural state institution, and who would like to continue in somewhat the same vein but at a slightly higher level. I will be interviewing at the Central Division Meetings in St. Louis. If you have any questions, you may call me at my office (314-651-2186). Sincerely,

Dennis Holt, Chairman, Department of Philosophy.

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Field *Notes*

Does anyone actually turn down an honorary degree? Surely they do, sotto voce.

ond in the overall 1995 statistics, losing to Marian Wright Edelman, who picked up seven degrees in what must have been a rather busy May and June for the head of the Children's Defense Fund.

With so many graduation ceremonies and, apparently, so few honorary-degree candidates, we began to wonder whether anyone actually turns down such offers. Surely they do, sotto voce, but we had to go back to 1935 to find a recorded instance. In preparation for the Harvard University Tercentenary Celebration of 1936, George Bernard Shaw was queried about whether he would mind being nominated for a doctorate of letters. His classic reply went as follows:

"I cannot pretend that it would be fair for me to accept university degrees when every public reference of mine to our educational system, and especially to the influence of universities on it, is fiercely hostile. If Harvard would celebrate its 300th anniversary by burning itself to the ground and sowing its site with salt, the ceremony would give me the greatest satisfaction as an example to all the other famous old corrupters of youth, including Yale, Oxford, Cambridge, the Sorbonne, etc., etc., etc. Under the circumstances I should let you down very heavily if you undertook to sponsor me."

—*R.J. Lambrose*

THE TWELVE-TONE TEMPLE

NEXT DOOR TO A MUSEUM housing USC's countless football trophies stands a different sort of campus shrine: The Arnold Schoenberg Institute, an archive cum recital hall devoted to the work of the Viennese modernist composer. The institute, established by Schoenberg's family in 1973, offers visitors everything from the original score of his opera *Moses und Aron* to a full recreation of the composer's Brentwood studio. But this singular

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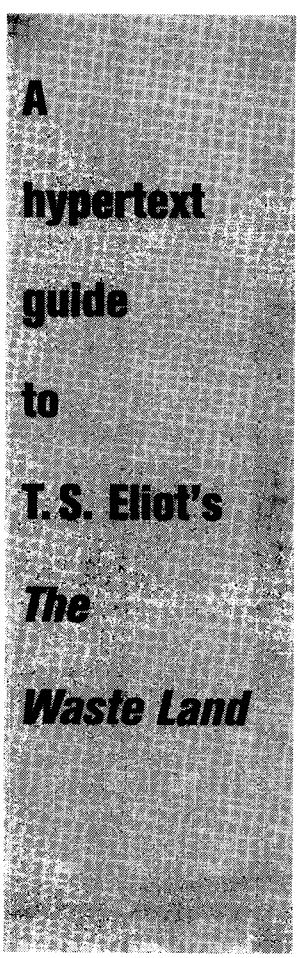

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The failures of public acceptance that haunted and embittered Schoenberg in his lifetime are still pursuing him.

attraction will soon be a memory. The Schoenberg family, furious that USC has sullied the institute with student concerts and miscellaneous academic functions, has declared USC in breach of contract and plans to take its treasures elsewhere.

The breakup provides a fitting end to the often-strained relationship between the composer, who fled the Nazis in 1933, and his adopted home in Southern California. The frail, cranky Schoenberg spent the last seventeen years of his life in Los Angeles, teaching and composing such important pieces as his Second Chamber Symphony, but he became increasingly embittered there. The musical revolutionary who believed that his twelve-tone compositional system would "guarantee the superiority of German music for the next hundred years" never quite understood the failure of his atonal and serial works to win public acclaim, and Los Angeles proved even less appreciative than Europe had. Schoenberg found his students at UCLA incompetent; his one venture into writing film music—for MGM's *The Good Earth,* of all things—came to nothing; and after UCLA forced him to retire at age seventy on a monthly pension of $29.60, his application for a Guggenheim Fellowship was rejected.

For all that, Schoenberg's influence has been great, and the modernist, glass-and-concrete institute has come to boast one of the crucial archives in the field of twentieth-century music. In order to acquire the collection, USC agreed to let the Schoenberg children sit on the institute's board of directors. And, for a long time, the arrangement worked well: There were numerous concerts and exhibits, and the family helped add substantially to the archive. But for the past two years, incessant squabbling has kept the hall dark.

USC officials are casting the dispute as another case of a donor exercising overweening control over their gifts—something akin to Yale's return of Lee Bass's $20 million this spring. USC provost Lloyd Armstrong says that the Schoenberg family's control over the copyrights to the papers in the archive is inconsistent with the university's "standards of academic freedom." And Lynne Sipe, acting director of USC's libraries, complains that the original contract demanded that "all events had to be specifically Schoenberg-related."

The Schoenbergs reply that they've never denied any scholar the right to reproduce or quote from archival material. And as for use of the recital hall, Lawrence Schoenberg, the youngest of the composer's children, fires back that "less than ten percent of the music played at institute recitals has been Schoenberg." Mozart isn't verboten, he insists. On the other hand, he is offended by the hall being used by students "who fail to conform to my father's standards of concert practice." And he *was* outraged when ex-president Ford recently spoke at the institute—"for no reason having to do with my father." (Thank goodness for that, perhaps.)

According to USC's Sipe, the conflict is really "over the single focus, the memorializing of Schoenberg to the exclusion of studies of other twentieth-century music or other émigré studies." But the university, which

Arnold Schoenberg

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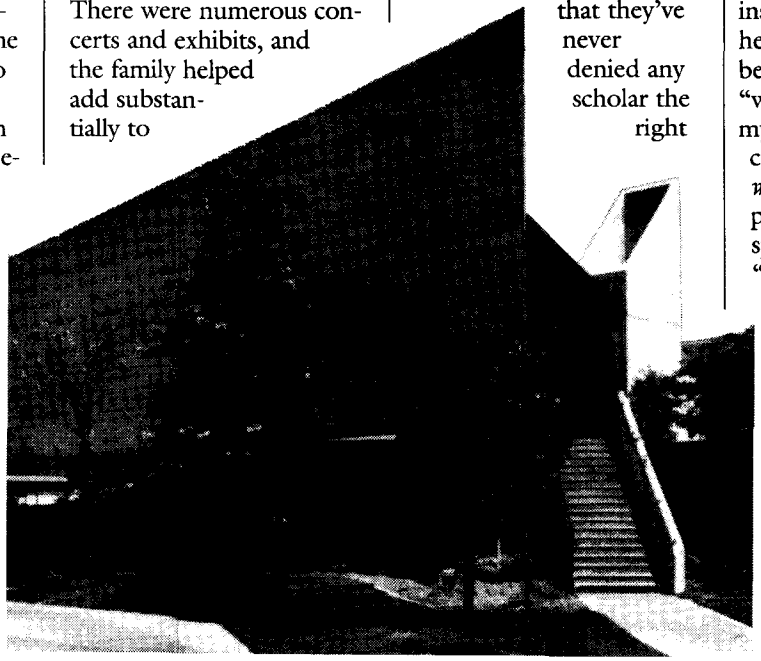

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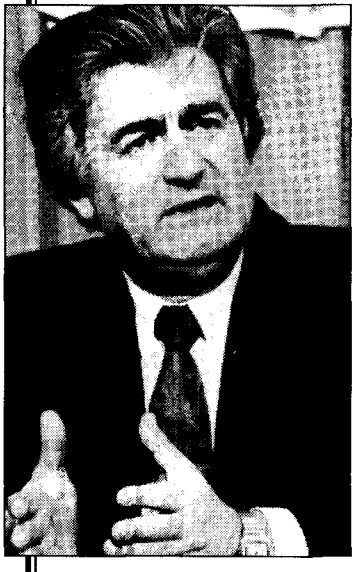
pays $300,000 a year to maintain the institute, is also trying to balance a precious scholarly inheritance against its present need for more space and greater belt-tightening. (Budget cuts recently nixed plans to build another recital hall on campus.) "In retrospect," Sipe concludes, the contract with the composer's family "should never have been entered into." In Armstrong's view, USC simply hasn't been getting enough "bang" for the buck from the Schoenberg Institute.

Apparently, the failures of public acceptance that haunted and embittered Schoenberg in his lifetime are still pursuing him. His demanding compositions make scant concessions to expectations of pleasant listening, and few of them will ever become genuinely popular. However much "bang" USC expects for its contribution of $300,000 a year, it's hard to imagine Schoenberg providing it. But the composer's place in music history is well-assured. If universities now want to decide which archives and research to support on the fleeting basis of what the market blesses, then Schoenberg's exile—and who else's?—is not over, it is just beginning.

—Michael Shae

THE EXECUTIONER'S SONG



Radovan Karadzic

AP/Wide World Photos

RADOVAN KARADZIC, THE renegade leader of the Bosnian Serbs, has many accomplishments—he's an indicted war criminal, a cashiered psychiatrist, and a former student at Columbia University. What's less well known is that he's also a poet. A published poet, in fact. Over the past twenty-five years, Karadzic has authored three books of verse: *The Mad Javelin; The Black Fairy Tale;* and *The Slavic Guest.* In 1994 the Russian Writers' Union conferred upon him one of its highest honors, the Mikhail Sholokhov Award.

For the most part, Karadzic's poems conjure up a psychic landscape of eerie and illogical violence. His narrators often invoke the Devil as an authority on justice, and just as often they suffer from paranoia, delusions, and various manias. The overall effect is a kind of paramilitary surrealism. In "A Morning Hand Grenade," for example, he writes:

I am finally lost,
I am glowing like a cigarette
On a neurotic's lip:
While they look for me everywhere
I wait in the ambush of dawn.

His protagonist then chooses to greet the morning with a bang:

A great chance
To abandon once
All that my times offer to me,
And to throw a morning hand grenade
Loaded with the laugh
Of a lonesome man
With a dark character.

In "A Man Made of Ashes," Karadzic continues his fetishization of light weaponry and ammunition:

His world turned upside down
And through his memory like a honeycomb
A bullet,
A slender bullet, majestic bullet.

At other times, however, Karadzic appears more impressed by primitive weapons. Consider the title poem of *The Mad Javelin,* which appeared in 1968 (Karadzic personally dedicated one copy of the book to Marshal Tito):

Measure your steps, the swing of your arm
The javelin that you are throwing is mad
Places that wait for it are nameless and senseless.

Karadzic's verse is hardly shy when it comes to boasting and self-projection. In one poem, the narrator envisions his own deification:

Listen,
You are a god tonight in a way,
bewildered nature changes you,
by look, without any touch, the coldness of things is being created
with their form inside of you.
Outside of them their forms are being transformed into your blood.

Yet Karadzic does strike a quieter note sometimes. In "To a Flower," he offers an unknown lover these fragrantly synesthetic lines:

It was somewhere encountered
By two eyes and white breasts
Begin to see,
My breath wakes you up.

Since the war in Bosnia began, Karadzic's literary output may have tapered off some. But he hasn't kept the battlefield entirely free of poetic projectiles. In 1994 Karadzic played host to Eduard Limonov, a Russian nationalist poet and the son of a KGB official. According to film footage taken by the Polish director Paul Pawlikowski, Limonov and Karadzic fired their machine guns into the sky as they read aloud from each other's work. It's unknown whether any casualties resulted from the exchange.

—Andrew Rubin. Poetry translated by Lazar Stojanovic.

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DON'T BLINK

QUICK:
How fast does it take your average college student to judge his or her professor?

A. A week or so.

B. The time it takes to scan the reading list on the syllabus.

C. A lifetime: the time it takes to *really* absorb the wisdom of your favorite elbow-patched don.

D. The time it takes to scan these four choices.

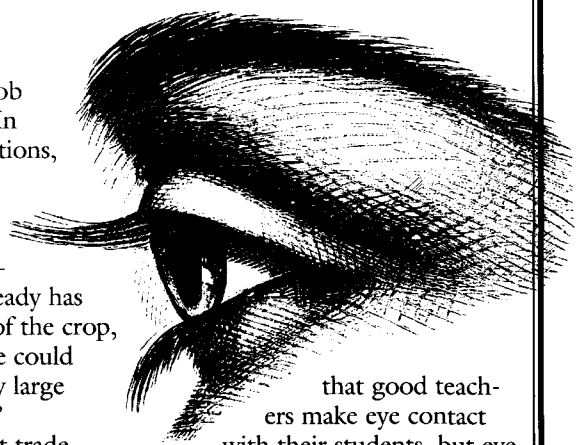
Time's up. The answer is ... **B.** And sometimes even **D.**

Or so claim Harvard psychologists Nalini Ambady and Robert Rosenthal, who just completed a study on the subject. When it comes to evaluating a professor's performance, Rosenthal reports, "thirty seconds is as good as five minutes." Some students can make the call, the researchers claim, in as little as a quarter of a second.

For their study, Ambady and Rosenthal asked a panel of Harvard undergrads to observe silent video clips of teachers lecturing for as little as two seconds and then rate their performances. The researchers found that there was a "high correlation" between those student's judgments and those of other students who'd had the whole semester with the professor before making up their minds. "We started with seven-second clips but that was too easy," reports Ambady. "For the two-second clips there was still 70 percent accuracy when 50 percent would be chance."

Lest the results be chalked up to quick-to-judge Ivy Leaguers, Ambady and Rosenthal replicated the study with a group of high school students, comparing those kids' video ratings of high school teachers with the long-term assessments of the school's principal. Those matched pretty closely, too. Body language, it seems, is an extremely crucial ingredient in successful teaching, and good body language can be communicated almost instantly.

So what does this mean to you, dear teacher? Should you practice in front of the mirror before your next job interview? In hiring situations, suggests Rosenthal, when the search committee "already has the cream of the crop, one variable could make a very large difference."



But don't trade those precious hours in front of the word processor for an appointment with an acting coach just yet. "You can't just tell someone to smile or nod, because there are different types of smiles and nods," Ambady notes, adding, "You might say that good teachers make eye contact with their students, but eye contact can be reassuring or it can be threatening." Rosenthal lays it on the line: "Whether all of these people"—professors, he means—"are trainable in nonverbal skills is a big unknown."

—Natasha Leland

THE BEST REVENGE

IN FEBRUARY, *LINGUA FRANCA* READERS LEARNED OF A LAWSUIT BROUGHT AGAINST the Paris daily *Le Figaro* by two Harvard French professors, Alice Jardine and Susan Suleiman. *Le Figaro* had published an article depicting the two at the head of a phalanx of multiculturalist mad bombers. And worse: The reporter said they couldn't read their way out of a *sac en papier*. Jardine and Suleiman sued for libel on both counts.

Now the jury's in, and Alice Jardine, at least, finds herself walking home many francs richer. The three-member tribunal found *Le Figaro*'s critique of Jardine's scholarly credentials a deliberate smear. On the other hand, the panel rejected the charge that the paper had libeled her when it claimed she avoided teaching the works of white men in her course. However "severe," the tribunal averred, the criticism "does not constitute, in itself, an attack on the honor . . . of the professors." Jardine is hardly disappointed with the split decision: The 150,000 francs settlement ($30,000) is the most *Le Figaro* has ever paid in a lawsuit.

Susan Suleiman was less fortunate. An absent minded bailiff somehow forgot to submit her court papers in time, so her case couldn't be considered alongside Jardine's. In retaliation, Suleiman has decided to show the French how things are done in the Litigious States of America—by suing the bailiff for dereliction of duty. The professor told *The Harvard Crimson* that she expects that "the suit against the bailiff will produce at least the same amount of damages as I would have gotten from *Le Figaro*."

Will the Jardine decision prompt the French to reevaluate American professors and their peculiar habits? Well, maybe. In April, *Libération*, *Le Figaro's* crosstown rival, ran an extended—and sympathetic—interview with Jardine and Suleiman. Meanwhile, however, Parisians have been snapping up a recently translated volume that contains a notoriously unflattering portrayal of Jardine's classroom. The book is by one Dinesh D'Souza, and it's called *L'Education Contre Les Libertés*. *—Rick Perlstein*

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JAMESON & SON

1. Sometime between starting to work on his dissertation and submitting the manuscript to Duke University Press, Clint Burnham underwent a metamorphosis or two. "I began to articulate myself in a more class- and sexuality-conscious manner," Burnham writes, "notably, dressing in that complex of parodic and working-class youth codes sometimes designated as skinhead or grunge . . . made all the more complicated by my coming out and moving to Toronto's gay ghetto (where skinheads are as likely to be Queer Nation activists or leather dykes as street kids or neo-Nazis). Other changes in my body I have initiated include an interest in body-piercing, recreational drugs, and bodybuilding...."

PHOTO BY JULIE SAWATSKY

Clint Burnham

2. Energized, perhaps, by these extracurricular activities, Burnham completed the manuscript just published by Duke as *The Jamesonian Unconscious: The Aesthetics of Marxist Theory.* In it, the buffed-and-studded critic uses Fredric Jameson's dense, brilliant, and labyrinthine work in Marxist cultural theory as the key to interpreting Fredric Jameson's dense, brilliant, and labyrinthine work in Marxist cultural theory. Burnham's reflexive critical performance includes readings of *Marxism and Form, The Political Unconscious,* and *Postmodernism,* as well as *Signatures of the Visible.* As the book jacket relates, Burnham's study also "draws upon an immense range of references familiar to the MTV generation, including *Reservoir Dogs,* theorists Slavoj Žižek and Pierre Bourdieu, *The Satanic Verses,* Language poetry, the collapse of state communism in Eastern Europe, and the indie band Killdozer."

3. Exactly how many members of the MTV generation are familiar with-Slavoj Žižek is left unexamined.

4. Also unexamined is *Late Marxism,* Jameson's book on Theodor Adorno—a Marxist cultural critic far more dense, brilliant, and labyrinthine than even Jameson himself. (The experience of reading *Late Marxism* might be compared to what one imagines entering a black hole to be like.)

5. Adorno's *Minima Moralia* consists of numbered fragments ranging in length from a few sentences to huge paragraphs.

6. Burnham's *The Jamesonian Unconscious* consists of numbered fragments ranging in length from a few sentences to huge paragraphs.

7. An allusion to Adorno? Possibly, though one might in addition detect here some trace of a lingering nostalgia for the Marxist tradition of writing numbered "theses" on political questions. (See, for instance, the documents of the Communist International, or Guy Debord's *The Society of the Spectacle.*)

8. Also, the technique permits Burnham to change the subject very quickly, and as often as he wants. The effect, at times, resembles a monologue by some well-read friend under the influence of certain recreational drugs. (See paragraph 1., above.)

9. At some point in writing *The Jamesonian Unconscious,* Burnham had an epiphany. He realized that, while a graduate student, he had consumed "theory" as a sort of mass culture: "I had a voracious appetite for buying books, was almost a groupie in the classical sense of that term, and so on...." There is an irony in this, Burnham says. "I come from a lower-middle–class fami-

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ly—my father is an officer in the [Canadian] military who rose up from the ranks, my mother was a bank teller. This background was singularly lacking in cultural capital—*Reader's Digest Condensed Books, Hooked on Classics* albums, and paintings of fighter aircraft are still the major cultural artifacts in my father's home." Immersion in poststructuralist thought and postpunk music was, then, his own private equivalent of the Great Leap Forward.

10. But theorists just want to have fun. Burnham is a punster. Judged by the norms of bourgeois academic discourse, section titles such as CAN THE SKATEPUNK SPEAK? and HOMHI DON'T PLAY THAT would seem to be bad jokes.

11. Might they not be read, though, as the emblems of some Canadian leftist-nationalist appropriation of the postcolonial theory of Gayatri Spivak or Homhi Bhabha?

12. Well, maybe. But faced with a reference to "branch-Derrideans," the reader groans—and not quite from *jouissance,* either.

13. There are more references to Louis Althusser and Gilles Deleuze than to Killdozer and Pavement in *The Jamesonian Unconscious.* Yet the proper names of both theorists and alternative bands pepper its numbered paragraphs. "By eliding, methodologically, the 'difference' between high theory and low entertainment," Burnham explains, "I can receive the greatest possible returns on my investment of cultural capital."

14. Far more memorable than the analyses of *Marxism and Form* or *The Political Unconscious* are Burnham's reflections on being a theory junkie. Digging Jameson and Spivak is not that different, he insists, from a devotion to PJ Harvey or *Deep Space Nine.* In paragraph 115, he describes the phases of commodity-packaging that theory has gone through over the past twenty years or so. The New Left Books of the mid to late 1970s, with their "covers with Robert Natkin paintings that looked like pastel burlap," were followed by the wave of volumes from Minnesota University Press and Routledge during the 1980s—that "great era of . . . translations of every interesting or even uninteresting Continental theorist...."

15. So, then, might we not seek to go beyond the Jamesonian reading of Jameson? Could we not turn Burnhamian analysis on Burnham—to inquire about the status of *The Jamesonian Unconscious* as a 1990s theoretical commodity?

16. *The Jamesonian Unconscious* appears in the series known as *Post-Contemporary Interventions.*

17. The term "post-contemporary" is puzzling. During a somewhat protracted attempt to find out from Duke University Press what it meant, I received a long answering-machine message from an editor. He said, among other things, that "post-contemporary interpretation seeks to place the present within a historical narrative, while recognizing that the contemporary is always already disappearing. Yet the present is, so to speak, always before us."

18. It sure is. One has, nonetheless, a sneaking suspicion that "post-contemporary" may be not so much a concept as a brand name (or even a gimmick: the theory consumer's equivalent of Crystal Pepsi). The editor at Duke finally admitted that the chief criterion for a work such as *The Jamesonian Unconscious* appearing in the series is that the editors found it interesting.

19. As it happens, one of those editors is Stanley Fish. The other, remarkably enough, is Fredric Jameson.

—*Scott McLemee*

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BREAKTHROUGH BOOKS THE MARKET

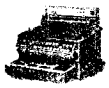
At the end of the Cold War, it was widely declared that history was over and that liberal capitalism had won the day. But the transition to market society has proven a knottier problem than many had supposed. More and more people are beginning to wonder: What is a market, anyway? Is there a single, basic type of "market society"? Are market institutions essential to the pursuit of happiness, or inimical to it? We asked eight scholars to share their favorite new books on the subject.

T.J. Jackson Lears, professor of history at Rutgers, co-editor of *The Power of Culture* (Chicago, 1993) and author of *Fables of Abundance: A Cultural History of Advertising in America* (Basic, 1994).

"'The market' is the great deus ex machina of late-twentieth-century social thought. Laissez-faire ideologues invoke it as reverentially as medieval theologians invoked Providence; what's left of the Left accepts the Right's faith in the market's persuasiveness and penetrating power. The most interesting recent books are those that pose the possibility of moving beyond a stance of superstitious awe and, while acknowledging the importance of market forces, also explore the ways that human activities escape the received categories of liberal or Marxist tradition. ***The Rise of Market Culture: The Textile Trade and French Society, 1750–1900,*** by **William Reddy** (Cambridge, 1984), does this by posing the thin abstractions of the market model against the dense textures of human motivations. **Karel Capek**'s ***War With the Newts*** (Putnam, 1937), a Czech novel from the 1930s, brilliantly exposes the fear of the natural world at the heart of 'market discipline.'"

Richard Epstein, professor of law at the University of Chicago and author of *Simple Rules for a Complex World* (Harvard, 1995).

Epstein, a leading free-market theorist, takes a different tack. "The long-term superiority of market institutions over central planning," he notes, "was presciently defended" by **F.A. Hayek** in ***The Road to Serfdom*** (Chicago, 1994), just reissued in a fiftieth-anniversary edition, with an introduction by **Milton Friedman**. "The strength of Hayek's basic message," Epstein says, "has been confirmed by two recent books, **Marvin Olasky**'s ***The Tragedy of American Compassion*** (Regnery Gateway, 1992), which shows that the road to hell is often paved with good intentions, such that the more generous our welfare programs, the more people they have to serve; and **Philip Howard**'s ***The Death of Common Sense*** (Random House, 1994), which illustrates with endless and frightening anecdotes how the road to safety is often blocked by the mindless application of regulations adopted in the name of safety."



Donald McCloskey, professor of economics and history at the University of Iowa and author of *Knowledge and Persuasion in Economics* (Cambridge, 1994).

McCloskey claims, meanwhile, that the real breakthrough would be for writers "to stop treating business as a place of moral idiocy. I was saying to the owner of Great Expectations Books in Evanston, Illinois, that Thomas Mann's *Buddenbrooks* was one of only two European novels since 1848 that treated business and the market as something other than The Other. The fellow standing next to me piped up with, 'Yeah, and the other one is **David Lodge**'s ***Nice Work*** (Viking, 1988).' It was exactly the book I had in mind. I assign it in every economics course I give. As you'd expect from Lodge, it's a comedy about British business and academic life. He's got the business world and even part of technical economics spot on. He doesn't treat his businessman-hero as a new Babbitt. He doesn't treat market forces as outrages against the human spirit. More than any new analysis of capitalism we need new stories, poetry, movies—tales of bourgeois virtue. When the economics and English departments wake up, they'll start giving courses on 'literature and the economy.' ***The Oxford Book of Money,*** edited by **Kevin Jackson** (Oxford, 1995) will be the textbook, unless my upcoming *Reading the Economy*, uh, dislodges it."

Theda Skocpol, professor of sociology at Harvard and author of *Protecting Soldiers and Mothers: The Political Origins of Social Policy in the United States* (Belknap, 1992).

"My favorite recent book shows that markets are not enough to ensure a decent society, especially for those in the lower half of the educational and income hierarchies. ***Working Under Different Rules*** (Russell Sage, 1994), edited by **Richard B. Freeman,** is a remarkable collection of reporting on a project sponsored by the National Bureau of Economic Research. The United States, we learn, has a vibrant market economy

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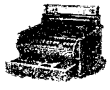
that creates many jobs. But compared with the Japanese and European economies, the U.S. economy has recently generated greater income inequality and more insecurity for workers and families. To get the best social effects out of market capitalism, this research suggests, there need to be governmental social protections, workplace rules, and arrangements for training workers."



Lizabeth Cohen, professor of history at NYU and author of *Making a New Deal: Industrial Workers in Chicago, 1919–1939* (Cambridge, 1990).

Cohen says that "my own interest in the market revolves around the expansion and elaboration of a mass consumer market in the post-World War II era. **Lynn Spigel**'s ***Make Room for TV: Television and the Family Ideal in Postwar America*** (Chicago, 1992) imaginatively explores how the new technology of television brought the mass consumer culture into the intimacy of the home and forever changed the dynamics of family and domestic life. **Alan Brinkley**'s ***The End of Reform: New Deal Liberalism in Recession and War*** (Knopf, 1995) convincingly argues that this consumer ideal dates back to the New Deal, which promoted a new kind of liberal vision of political economy that rested on encouraging mass consumption and protecting consumers, rather than protecting producers and promoting savings."

Paul E. Johnson, associate professor of history at the University of Utah and author of "The Market Revolution" entry in *The Encyclopedia of American Social History* (Scribner's, 1993).

Johnson is most enthused by **Charles Sellers**'s ***The Market Revolution: Jacksonian America, 1815–1846*** (Oxford, 1991). "Conservatives tell us that market society and popular democracy emerged in one libertarian moment in postrevolutionary America," says Johnson. "Charles Sellers, who knows more about these things than just about anyone, argues that Jacksonian democracy arose to defend an egalitarian, though slaveholding and patriarchal, republic against the market and its political imperatives. Despite lazy editing and his own rhetorical excesses, Sellers makes a nuanced synthesis of economy, society, religion, and politics—uncovering a widespread popular suspicion that democracy and the market were at odds."

Julie Nelson, associate professor of economics at UC-Davis, co-editor of *Beyond Economic Man: Feminist Theory and Economics* (Chicago, 1993), and author of *Feminism, Objectivity, and Economics* (Routledge, 1995).

Nelson stresses work that expands on the founding insight of Karl Polanyi in his 1944 classic, *The Great Transformation:* that the market is a social institution, and not only an economic system. "Money is often thought of as a merely homogenizing factor in human affairs. But **Viviana Zelizer**'s ***The Social Meaning of Money: Pin Money, Paychecks, Poor Relief, and Other Currencies*** (Basic, 1994) focuses on the distinctions we make between different kinds of cash. People might imbue a royalty payment, say, with different meanings than a paycheck, or construe a housekeeping allowance differently from a relief check. **Robert M. Solow**'s ***The Labor Market as a Social Institution*** (Blackwell, 1990) argues that lots of other factors besides supply and demand, such as workers' concern for fairness, enter into the wage-setting process. That's not a very surprising thing for sociologists, but coming from an economist who has won a Nobel Prize, it's something of a breath of fresh air."

Earl Shorris, contributing editor of *Harper's* Magazine and the author of *A Nation of Salesmen: The Tyranny of the Market and the Subversion of Culture* (Norton, 1994).

The latest academic works all well and good, says Shorris. But real "critique of market culture has been out of favor in the United States for more than a generation. Most books on the subject are in the nature of technical manuals." When it comes to social criticism, Shorris prefers the practitioners over the theorists: "For a savage, relentlessly cruel picture of the marketers themselves, one can do no better than the autobiography of **Lee Iacocca** (Bantam, 1984); **Donald Trump**'s ***The Art of the Deal*** (Random House, 1987); and the forthcoming wisdom of **Michael Milken**."—*Rick Perlstein*

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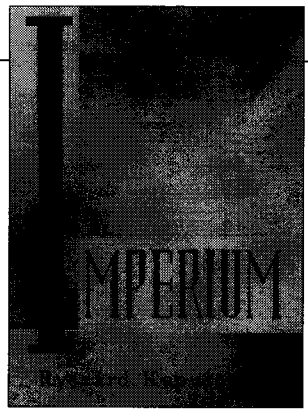

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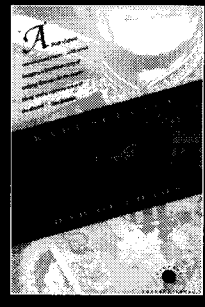

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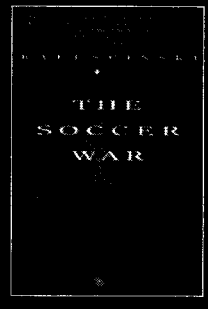

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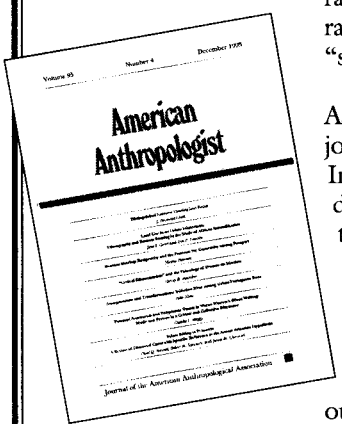
Inside *Publishing*

CAN THIS JOURNAL BE SAVED?



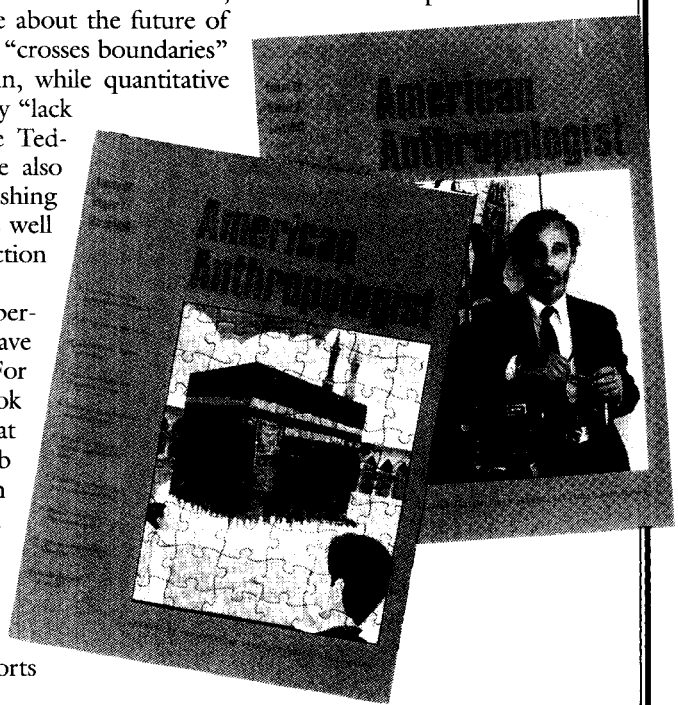
When Nancy Troy recently took the helm of art history's "flagship" journal, *Art Bulletin,* a colleague sent a note to her Getty Museum office. "Congratulations," it said, "on being the only person who reads the *AB* cover-to-cover." Across the humanities, flagship publications—those decades-old "journals of record" funded by a discipline's national association—are struggling to be taken seriously by scholars. It's not hard to explain why. Today's top journals typically hone razor-sharp identities, while flagships, saddled with the task of documenting an entire discipline, rarely develop a critical edge. No focus, no bite. No wonder some scholars call *Art Bulletin* the "staid of the art."

Until recently, *American Anthropologist,* the official journal of the American Anthropology Association, was an object of similar scorn. For those at the field's self-proclaimed vanguard, the journal was "an irrelevant bore," as one scholar put it. *AA* suffered from a classic flagship malady. Instead of offering pieces that would be of interest to all readers, the journal simply doled out dutiful helpings of specialized research from each of anthropology's four traditional fields: cultural, biological, linguistic, and archaeology. The result was a formless collage. A plummeting circulation confirmed this lack of coherence; during the Eighties, readership declined by half, to around 6,000. And submissions drooped with the fall in readership.

Rather than let its flagship sink, however, the association opted to take dramatic action. After all, an institution like *AA* is one the few remaining signs of community within the notoriously fractured world of anthropology. Where else but *AA* were scholars ever going to talk things out? Therefore, the formidable task handed to the journal's newly named editors, Barbara and Dennis Tedlock of SUNY-Buffalo, was to transform the sleepy *AA* into a publication with intellectual *personality,* something that would make anthropologists smile expectantly when it arrived in their mailboxes.

After a year of preparation, a radically rethought *AA* made its debut last fall. And while the Tedlocks have certainly succeeded in giving it a zippy new identity, not everybody is smiling. In fact, the journal has aroused a prolonged and heated debate—just about the last thing you'd expect from a flagship.

The reawakened *AA*, boasting a new blood-red cover, couldn't be more brash. Instead of publishing what they dismissively term "*valuable* contributions," the editors have placed *AA* on the fault line of theoretical debate about the future of anthropology. Accordingly, work that "crosses boundaries" and "interrogates methodology" is in, while quantitative field reports are out—especially if they "lack a strong theoretical argument." The Tedlocks, who are both Mayanists, have also tried to become more topical, publishing two pieces on the Zapatista revolt, as well as an ethnography of evidence collection in the first Rodney King trial.



To emphasize their distaste for "hyperspecialized" research, the Tedlocks have also made changes in *AA*'s format. For example, they've ceased grouping book reviews by subdisciplines, a practice that allowed the narrow-minded to "thumb over all the exciting work going on outside their specialty," as Barbara Tedlock puts it. The editors have also replaced pages of data with dozens of illustrations, video stills, and cartoons. One issue even led off with a poem. And they've tossed in some efforts

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at satire as well, such as a whimsical study of the links between "male autoeroticism" and sports cars.

Most important, the Tedlocks have completely reworked the way pieces end up in the journal. Under the old scheme—a common one for flagships—each subfield had its own committee, with the journal's editor-in-chief serving as a glorified copy editor. Says Barbara Tedlock, "While there's still rigorous peer review, we're in charge here now." What's more, she says, "we actually line edit, which was never done before. So there's less jargon . . . and stronger writing." Finally, an interdisciplinary editorial board, boasting Clifford Geertz and others, has been given the mission of "beating the bushes" to scout the latest pathfinding work.

The revamped flagship has been greeted by many as a Lazarus-like miracle. Dale Eickelman, a Dartmouth ethnologist, is "very impressed. It's no longer, 'I clocked twenty-one months in such and such a village, and here is what I found.'" Eickelman points to a photo-studded article on the marketing of religious kitsch in Cairo as something "radically new" for the journal, work that "recaptures some of the territory appropriated by cultural studies." Yale's Nora Groce says that "it's about time that the *AA* . . . started casting a wider net, rather than publishing pieces for an audience of only fifteen or twenty people."

"If the Tedlocks think this represents the whole of anthropology, well, they've lost it."

For all its admirers, however, there are many disgruntled readers, particularly those whose work takes place in anthropology's more scientific precincts. At the annual meetings for both physical and general anthropology, motions were made to officially censure the "postmodern turn" of the journal. (Both failed to carry.) The conflict raises an important question: Should a flagship risk turning off readers for the sake of a crisp editorial vision? Contrary to Dennis Tedlock's assertion that he and his wife have "opened up" the journal, critics claim that the *AA* has simply caved in to cultural studies chic. Thomas Riley, an archaeologist at Northwestern, argues that the Tedlocks have "published some good cultural studies pieces, but they've made a terrible mistake . . . in terms of [the journal] being a flagship. If [they] think this kind of work represents the whole of anthropology with any cogency, well, they've lost it."

While Barbara Tedlock characterizes the disgruntled masses as "curmudgeons" doing "backwater scholarship," it's not just grumpy old men who are angry. Naomi Quinn, a biological anthropologist at Duke, feels that the Tedlocks have "upset a lot of their constituency" with a perceived smug attitude about the failings of "scientific approaches." For example, the Tedlocks abruptly returned all of the archeology and biological anthropology manuscripts that had already been accepted by the previous regime. This kind of high-handedness, notes Quinn, has made many feel that *AA* "has lost its sense of inclusiveness."

So have the new editors thrown out the baby with the backwater? The Tedlocks say no. While their first issues leaned heavily on cultural anthropology, Dennis affirms that they've accepted "lots of biology and archaeology," not to mention work with "charts and tables." The Tedlocks still lay down the line, however, on only considering work that "synthesizes data into an actual argument."

As an example of this new editorial ethos, Barbara cites an upcoming piece on the discovery of mummified fetuses in an Egyptian cemetery. In her view, it's an ideal flagship piece. First of all, it's news: CNN is preparing a story. Furthermore, the primary author, Susan Sheridan, proved able to "distill her findings into vibrant, jargon-free prose." For the number-crunching crowd, Barbara notes, Sheridan and her colleagues have prepared a more technical piece for a specialty journal. Therefore, the Tedlocks reason, why make flagship readers slog through the details?

It's hard to deny that the revamped *AA* is breezier and better written. Not surprisingly, circulation is on the rise, and submissions are up an astonishing fivefold. "We're overwhelmed," Barbara cheerily admits. But does *AA* provide an example to editors of lumbering flagships in other disciplines? For the most part, flagship editors must walk a tightrope. As Nancy Troy says of *Art Bulletin,* "I try to unsettle the waters without alienating the traditional audience." And there's a definite danger in carving out a contentious identity. *The Drama Review,* once the premier venue for general scholarship on theater, recast itself as a more topical "journal of performance studies" a few years ago. It has since seen its audience drop by two-thirds. *American Anthropologist* may be a different story. For the time being, jokes Stanford's Renato Rosaldo, the journal is only "in danger of actually being read."

—Daniel Zalewski

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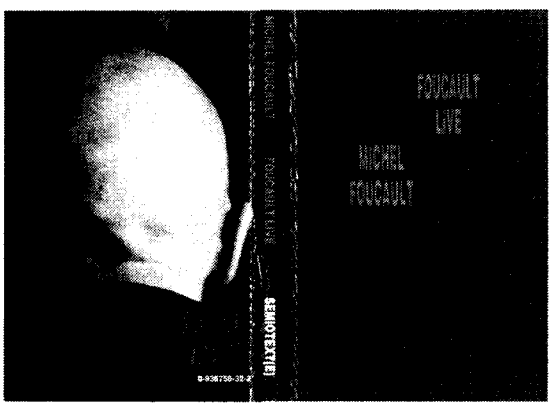
NOTES FROM THE UNDERGROUND

Beyond the manicured lawns of academe, where *can* one find adventuresome intellectual work these days?

Decamp from the rusting subway trestle in Brooklyn's Williamsburg district. Make your way past the check-cashing parlor with the man out front offering *dolares por pesos* like a carnival barker, and head catty-corner for the Galiban Knish factory. Hang a left at the storefront synagogue across from the salvage yard, then a right at that knot of side-curled Hasidic kids kicking a pile of tires. The first loading dock on your right belongs to the Novelty Polyurethane Bag Corp. The second leads you up to the headquarters of the publishing outfit that suffers the distinction of having introduced Jean Baudrillard, Gilles Deleuze, and Félix Guattari to the American public: Semiotext(e)/Autonomedia.

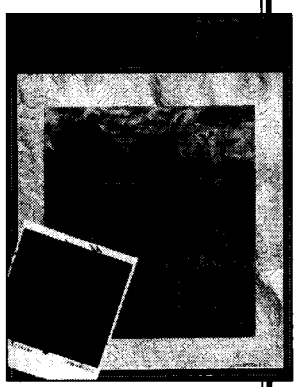
For all its outsized influence on the Eighties theory boom, Autonomedia can be pretty hard to get ahold of. Brooklyn directory assistance doesn't know from them. And James Burke, the small-press buyer for New York City's St. Marks Bookshop, who claims he sells more Semiotext(e) volumes than anyone else in the business, had to dig up one of their books to find the phone number. "I only call when I'm having a lot of trouble getting a title," he explains. "But they're usually too busy putting out their next book to talk anyway. I find out about a new title when someone comes in the store and asks for it, or off the list in the back of their books."



Though they haven't had time in their entire ten-year existence to put out a catalogue, Autonomedia keeps some one hundred books in print and is producing new volumes at a rate of twenty a year. It all began with *Semiotext(e),* the journal, which was started in the early Seventies by a group of Columbia graduate students with a hankering for the then-obscure subject of semiotics. (The parentheses signified them as Francophiles before their time.) In 1980 Jim Fleming, a disillusioned Iowa comparative literature Ph.D., joined their numbers. A few years later, when Columbia philosophy professor Sylvère Lotringer edited a chunk of his friend Jean Baudrillard's new manuscript for the journal, the collective decided to publish the selection as a book, *Simulations.* Baudrillard's Paris publisher—Editions Gallilée—was not informed of the enterprise.

Simulations marked the start of the Semiotext(e) *Foreign Agents* series—edited by Lotringer and published by Fleming's fledgling publishing cooperative, Autonomedia. You can recognize the miniature books, as one critic wrote, by "their sexy, slender, black profiles," which "suggest little cyberdecks or Nintendo cartridges." Over the years, the series has come to feature a regular stable of *penseurs parisiens* who let their Latin Quarter brawls spill into the streets of America. (Who can forget Baudrillard's *Forget Foucault,* answered of course by his own sequel, *Forget Baudrillard?*) Autonomedia's publishing program also includes a *Native Agents* series (offering experimental fiction) and a *New Autonomy* series (anarchist theory, including long-out-of-print classics by Paul Goodman and Dwight McDonald). Typically, Autonomedia authors allow their work to be published without benefit of royalties, in solidarity with Fleming's do-it-yourself brand of cultural radicalism.

The collective itself is made up of fifteen members, all of whom work without pay, in between their day jobs. (Dave programs computers for a Wall Street firm; Bart edits copy for technical manuals; Peter hosts "The Moorish Orthodox Radio Crusade" on New York's Pacifica station, WBAI.) The collective's loft serves as both a production facility and as home-sweet-home to Fleming, his wife, and his seven- and ten-year-old kids.



Over in Autonomedia's adjoining warehouse, collective members obligingly show off some of their shadowy contributions to publishing history. For instance: *Bolo'Bolo* ("It's a template for utopia. If everybody follows Bolo'Bolo, in fifteen minutes you'd have a planetary utopia."); *Wiggling Wishbone: Stories of Pata-Sexual Speculation*; bad-girl novelist Kathy Acker's *Hannibal Lecter, My Father;* and *Gone To Croatan: Origins of North American Dropout Culture.* "This one's pretty academic,"

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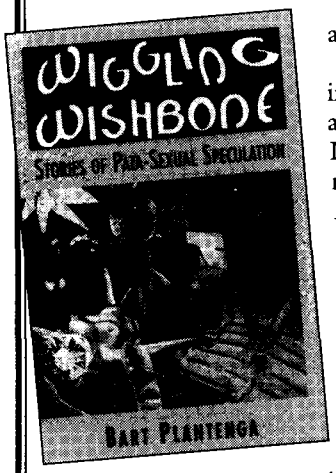
Inside *Publishing*



a member apologizes for this last. "It's readable, though."

Croatan is indeed readable, and it may be the kind of thing Autonomedia does best: solid intellectual work that pulls up just short of the deep end. Celebrating the spirit of those sturdy anti-pilgrims who ran off from Sir Walter Raleigh's settlement in Roanoke to join the Croatan Indians, the collection includes an essay on eighteenth century class formation by eminently respectable historians Peter Linebaugh (*Albion's Fatal Tree*) and Marcus Rediker (*Who Built America?*). Then there are contributors like editor James Koehnline, who is described only as "freelance iconographer to the member churches of the World Congress of Weird Religions." Along with their hefty collection of dispatches from the Zapatistas (350 pages for twelve bucks), it's probably Autonomedia's most impressive production.

But their radicalism is of such a protean variety—they pretty much publish whatever happens to strike their fancy—that sometimes their stuff just goes *off* the deep end. "To me," writes a contributor to *Semiotext(e) Canadas,* "all of the human beings in California are not worth the existence of one of the mighty and revered ancient forest dwellers we have chosen to call redwoods." Not surprisingly, the author goes on to endorse the spiking of trees as the best means to keep the loggers at bay. And *Bolo'Bolo,* the utopianist tract whose author goes by the moniker "P.M.," suggests the undoing of the global machine through a combined strategy of "disinformation," "dysproduction," and "dysruption." The book might well be considered incendiary, if it weren't perhaps the most confused manifesto ever put between covers. In the world of anything-goes anarchism, it can be hard to distinguish the principled from the pathological—not to mention the just plain pathetic.

Not surprisingly, the Semiotext(e) crowd has run into occasional trouble over the years. Just ask Jesse Helms, who, before he'd ever heard of Robert Mapplethorpe, made hay on the Senate floor in the early Eighties by waving a copy of Semiotext(e)'s National Endowment for the

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Arts–supported *Polysexuality* issue. And then there's what the collective fondly recalls as the "dick-stuffing" incident. *Semiotext(e) USA* is Autonomedia's best-selling title (advertising itself as "the dadblamed Sears 'n' Roebuck catalog of th' American Underground!"), but its 20,000 copies almost didn't see print in the first place. Five printers all refused the job because of four of the manuscript's more salacious pages. So the collective members had the offending pictures printed at the local copy store instead, and then inserted them, by hand, into four separate print runs of five-thousand copies each.

With this odd mix of the scurrilous and the scintillating, what purpose holds the group together? The usually eloquent Fleming responds with the rhetorical force of George Bush on a bad day: "Purpose. I guess I'd say that we don't have a single unity of purpose, but a field of interests, and one of the interests that we certainly have, as communally as I can speak . . . is against both production and consumption—production or consumption of ideas, of commodities of other kinds, um, images, words, a kind of economy of ideas that in the glut of postmodern information flows often feels like a tidal wave."

He does admit to one underlying political inspiration: the Italian *autonomia* movement, whose rallying cry is *labori zero!*—"zero work." It's an odd choice, as Fleming admits, given that the collective is always busy. But what's a devoted publishing outfit to do? "We're always asking," he says, "'Should we do a catalogue or should we do another book?' We've always decided to go with the book. I guess you could call us zero workaholics." —*Rick Perlstein*

SNAP JUDGMENT?

Academic journals have never been the speediest of publications. And when it comes to reviewing books, they're often well behind the curve. In venerable publications like the *Journal of American History,* most books have *become* history before anyone reviews them. But thanks to Mark Kornbluh, an assistant professor of history at Michigan State, impatient historians now have somewhere to turn for up-to-the-minute reviews: their own computer screens.

Kornbluh is in charge of book reviews for H-Net, a network of sixty-three electronic mailing lists devoted to topics in history. Making an end run around printing, paper, and postage costs, H-Net distributes more (and longer) reviews than print journals do, and it does so quickly and cheaply. Clearly, this is good news for young and hungry historians eager to write reviews. And publishers love the additional attention it gives their books. But is it good for history?

It's certainly good for exposure. After all, most academic titles go off the shelves within six months, so a prompt notice can be a godsend. Christopher Meyers, managing director of Peter Lang Publishers in New York City, enthuses, "I am tremendously excited. I find nothing more frustrating than getting my tear sheets two years after a book has been published." H-Net's mailing lists also provide fully formed niche markets, and, under Kornbluh's watchful direction, each market can receive a specially tailored review. "If there's a book about women workers in Chicago," Kornbluh says, "I'd ask the editors of H-Labor, H-Urban, and H-Women to solicit reviews, so all three lists would do it at the same time."

H-Net distributes more reviews quicker and cheaper than print journals. But who's doing the reviewing?

But who's doing the reviewing? H-Net reviewers can be thoughtful and vigorous. But judging by some recent flame wars, the list editor's choices can be a little shaky. *English Law in the Age of the Black Death,* by Robert C. Palmer, a professor of history at the University of Houston, was reviewed on H-Albion not by a history professor but by Peter D. Junger, a law professor at Case Western Reserve. Here's how Junger asserted his credentials: "I am a lawyer, not a historian, though the first book that I ever owned—long before I could read it myself—was a history: Eleanor and Herbert Farjeon's *Kings and Queens.*" Junger then proceeded to quote some doggerel from that book, presumably to buttress his complaint that Palmer hadn't infused his history book with enough flashing swords and royal finery: "What! Haven't you heard/Of Edward the Third/And his famous French Battles?" Junger's bitter conclusion: "Edward III never appears on stage.... It is not the history of kings and queens or even bureaucrats; it is history without the stories."

Palmer, seizing the opportunity to reply on-line, responded within days with a *New York Review of Books*–style riposte: "A competent review deserves a courteous response; my estimate is that that treatment is not deserved here." While Palmer didn't like Junger's review, he says he appreciated the chance to respond quickly and at length. He even accepts what he calls "the more

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casual nature of on-line reviews. They aren't as high-caliber as published reviews, but it's clear that significant work goes into them."

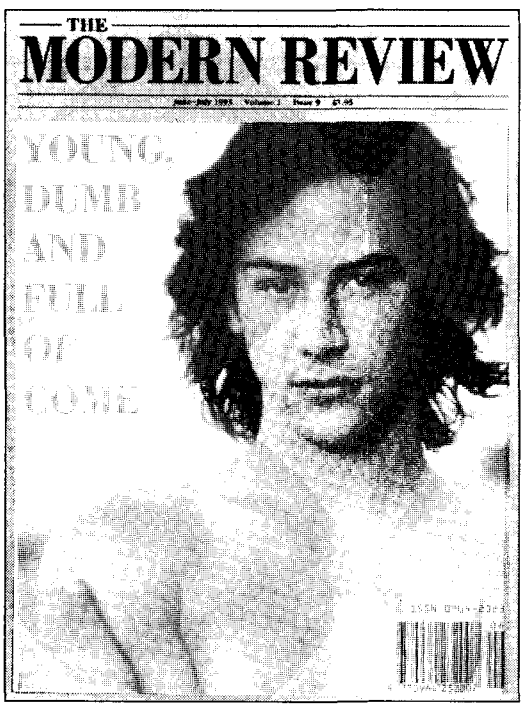
That's not enough for Bill Bishel, assistant editor for book reviews at *American History Review*. "Personally, I don't like them very much," he says of H-Net's appraisals, singling out the lack of "credibility" of many quick-draw reviewers. Although Bishel emphasizes that he speaks for himself rather than for *AHR*, the journal's current editor, David Ransel, expresses the same reservation. "I don't know how they pick their reviewers there," he says. "I think they like to think of themselves as pretty democratic. On the other hand, I like to think of an academic journal as an elite enterprise." Ransel emphasizes the rigorous peer review to which those who write for *AHR* are subject. "We bring outside specialists in for each subfield. They make decisions [together] with our staff about whether a book is worth reviewing and whether a reviewer is out to get an author. They give us the lore of a particular field, who's in bed with whom, that sort of thing. This shakes out a lot of faulty and potentially biased reviewers."

Of course, the question of editorial standards sidesteps the issue of whether reviews should be made available on-line in the first place. Purists like Ransel and Bishel are skeptical about electronic publishing, but they admit that something's got to give. Bishel acknowledges the need to get his journal up to speed. "Hopefully, we can resolve that delay," he says. "And it might mean, frankly, moving to some kind of electronic distribution." Ransel goes even further. "Technology is going to end the historical journal as we know it," he says sadly. From his perspective, H-Net's outlaw culture makes for a poor replacement. "There are very few gatekeepers," he warns. "The more my colleagues are deluged by material that hasn't been assessed by experts, the more they're going to demand that someone weed through all this chaff." Sounding like a true gatekeeper, he concludes: "We're going to need people to tell us what's worth reading."

—*Paul Gediman*

POP OVER

For four years, London's *Modern Review* occupied an intellectual no-man's-land: in between the wanton embrace of cultural studies by British universities and the long-standing disdain toward popular culture by academic and literary elites. Its contributors were a peculiar band of Oxbridge malcontents who were as exhausted by politics as they were fascinated by Hollywood and the mass culture industry. Brought up on *Beowulf*, they focused their adult energies on *Baywatch*.



"Far from being taken seriously, pop in the academy is merely a convenient site of theoretical struggle," the editors lamented in their inaugural manifesto. "The gradual entrenchment of cultural studies in British universities reflects a growing recognition of the sociological importance of pop, not any increase in its intellectual standing." *The Modern Review* valued "the unlettered, vulgar quality" of mass culture, and sought a "way of acknowledging its value without making it respectable."

Now, however, it's all over. The self-proclaimed journal of "low culture for highbrows" has shut its doors, canceled like a sitcom in mid season. Citing a "severe shortage of cash," editor Toby Young administered the last rites in the magazine's June/July issue, collecting the best pieces published during its four-year, twenty-one-issue run. Shrouding the magazine's demise was a cloak of personal intrigue involving the cheeky journalist Julie Burchill, a cofounder of the magazine, and Charlotte Raven, a young assistant editor, with whom Burchill had begun a tabloid-splashed affair. As Young alleges in a farewell-to-all-that piece leading off the final issue, Burchill wanted to install the aptly named Raven as editor, and set the magazine on a new, more politically oriented course. Rather than succumb to what he viewed as a parliamentary putsch by an insurgent backbencher, and unable to find additional financial backers for the magazine, he decided to "torch the place."

Speaking from London, Young reflected on the magazine's onetime agenda: "We wanted to confront the hegemony of the literary intelli-

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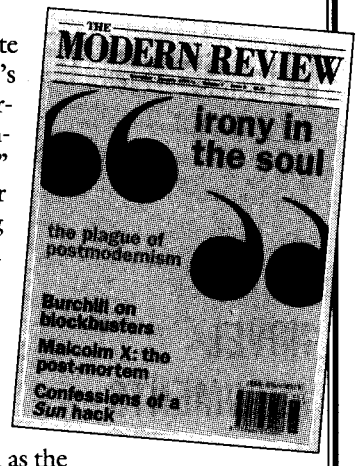
gentsia in British culture." Not surprisingly, Martin Amis was a favorite target, with a review of *Time's Arrow* pointing out that the novel's trope of a man living his life backward had appeared several years earlier in Alan Moore's *2000 A.D.,* a science-fiction comic book. Another piece hinted more seriously at Amis's literary "extractions," comparing passages from some of his novels to remarkably similar tracts of Nabokov's. Amis, who has since become used to dealing with controversy, retorted: "As far as I am concerned, they are just a bunch of turks."



Young says the magazine's enthusiasm toward popular culture often led people to question why it wasn't called *The Postmodern Review*—a tag he rejects. "Our celebration of mass culture was in no way based on cultural relativism or a rejection of the hierarchical categories of high and low culture," he says. Rather, it was more straightforward. "Certain aspects of mass culture are literally as good as the best of high culture," he explains. "*Fawlty Towers* is as good as any of Molière's farces." Such an approach lost its novelty, Young says, after the mainstream British press began to mimic the magazine's style of journalism, with *The Sunday Times* replacing its arts section with "The Culture." There are only so many hyperarticulate appreciations of Hulk Hogan that one can read.

The Modern Review never moved beyond cult status in the United States. But it won a wide variety of fans, from Greil Marcus to Pauline Kael to Camille Paglia. For Paglia, the magazine was a tonic to the obscurantism of academic cultural studies, which, in her tireless round of media appearances, she bashes nearly as much as the influx of French theory. "It was a subversive agent," Paglia said when reached by *Lingua Franca,* "and I'm always looking for allies in my war

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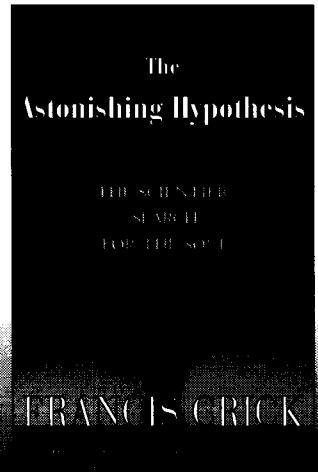

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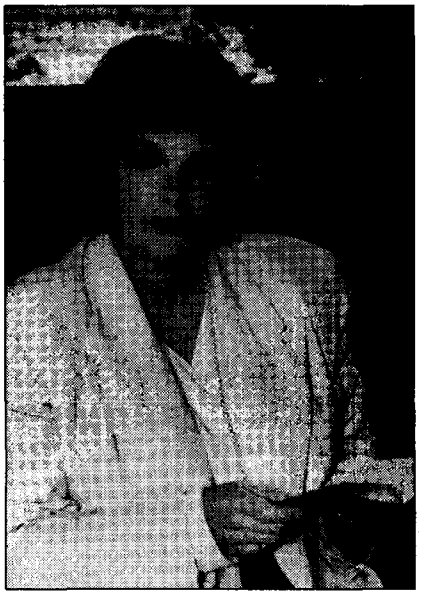
against the trendiness of cultural studies. It was lucid, sharply written, and free of ideology and cant." Her somewhat wistful remembrance is ironic considering that her first exposure to *The Modern Review* came in an exchange of defamatory faxes with Julie Burchill, but she warmed to the magazine in the following years, appearing regularly in the letters column. Indeed, when it folded, Paglia had just turned in her first commissioned piece for the magazine, a "fantasy screenplay" providing a 1990s update of a *Charlie's Angels* episode. Alas, the piece sank with the magazine, but given today's climate, it may yet be revived in a future edition of *The Reader's Companion to Aaron Spelling.* —*Tom Vanderbilt*

NOVEL ARGUMENTS

Margaret Anne Doody is a woman who loves to rumple the starched sheets of literary history. For years, she's helped put wrinkles in the once-tidy world of the eighteenth-century novel, championing neglected writers like Fanny Burney. Now, the mischievous Vanderbilt professor really wants to "mess things up." She's just completed a book exposing what she calls one of her profession's "most successful literary lies"—the notion that the novel was created by the English.

Move over, *Moll Flanders.* According to *The True Story of the Novel,* to be published this fall by Rutgers, the origins of the genre lie swaddled in rolls of papyrus more than 2,000 years old. Of course, scholars have long known of ancient prose fiction—Apuleius' *The Golden Ass* being the most famous. But Doody wants to thoroughly rewrite conventional views of the novel's development. She argues that instead of being the defining achievement of the English middle class, the novel is an older, more cosmopolitan creation—a protean form that emerged, she writes, from the "polyglot energies . . . of a motley collection of various peoples living in the Mediterranean basin." In some ways, Doody's project recalls the revisionist brio of Martin Bernal's *Black Athena* (Rutgers, 1987), which argues for long-buried connections between the ancient cultures of Greece, Africa, and Asia Minor. A similar effort is needed in literary criticism, argues Doody; for years, she says, English scholars have participated in a calculated "winnowing down of the definition of the novel." Now, she intones, "it's time we started to muddy those waters."



Margaret Anne Doody

Before literary history wrote off the ancient novel, Doody argues, these stories—written in Greek and Latin at the turn of the millennium—commanded a wide, devoted audience. The Syrian master Heliodorus, author of the African-inflected *Ethiopika,* was particularly beloved in Europe; in a preface to one of his works, Cervantes boasted that he had written "a book that ventures to compete with Heliodorus." Beginning in the Renaissance, translations of comic fictions like Longus's pastoral *Daphnis and Chloé* spread across the Continent. And Henry Fielding himself planned to translate some picaresque works by the Syrian satirist Lucian.

But the ancient novel abruptly disappeared from bookshelves in the mideighteenth century, around the same time the English novel was born. "It's not a coincidence," Doody says with the air of a detective. Here's her take on what happened: During the Enlightenment, cultural elites in England began to frown upon the ancient novel, which was seen as a wild concoction of the Orient. The form was therefore "domesticated," she says—stripped of all elements of adventure and fantasy—so that the English "could deny the importation of the root stock." (Talk about an anxiety of influence!) What Doody calls the "cult of realism" overtook the novel with a vengeance. The result? Prose fiction of the ancient Mediterranean was relegated to the trash heap of "romance," and soon lost its audience entirely.

Since then, critics have labored hard to present the English novel as wholly new. In his classic 1958 study, *The Rise of the Novel,* Ian Watt admits as much. "We need a definition of the novel," he writes, "sufficiently narrow to exclude previous types of narrative."

Critics might wonder, however, if Doody isn't simply playing a similar definitional game. To her, a novel is anything that's "a fictional prose narrative of extended length." That's pretty limp. No doubt, many will accuse Doody of stripping the novel of its singular trait—realism—in order to advance the multicultural agenda. In fact, when Doody recently gave a lecture on the ancient novel to eighteenth-century specialists at Berkeley, she claims to have "met tremendous resistance." The University of Chicago's J. Paul Hunter, author of *Before Novels,* has called Doody's

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THE ART MUSEUM, PRINCETON UNIVERSITY

Mosaic depicting characters from the lost ancient novel "The House of Menander."

attempt to discard the distinction between novels and romances "dangerous."

Doody's response is that new times require new literary histories. Now that some of our most admired modern novelists habitually stage flower-petal snowstorms and dispatch barons to live in trees, she says, perhaps we can finally "accept the eccentricities" of the ancient novel. So why not get reacquainted?

Until some archaeologist digs up a new manuscript, the title of Oldest Surviving Novel belongs to *Chaireas and Kallirroe,* a work dating back to at least 100 B.C. This comic tale, composed by Chariton, a court secretary from the Turkish city of Aphrodesias, recounts the misadventures that befall a Syracusan boy and girl of different social standing who stumble into each other on the street—and fall instantly in love. (*Someone* had to think of it first.) Chariton's plot careens giddily from mistaken burials to kidnappings on slave ships, as the lovers endure various trials of faith; in the end, the couple winds up happily together—but not without the help of Dionysus. "It's really entertaining," Doody says with a chuckle.

Edit out the mythological angle, and it's also really familiar—from the emphasis on family problems to the celebration of erotic love. Though few of us have actually read these ancient works, Doody promises that "you *have* read them in a sense, through the scrim of other novels." The ancient writers set up tropes of the novel that writers continue to play with today. Samuel Richardson's *Clarissa,* for example, absorbs completely one of the hallmarks of ancient novels: *partheneia,* or willed chastity. While female virginity was not admired in the ancient world—it was often thought best to deflower young women as soon as possible—the heroines of these novels customarily display their inner strength and fidelity by flouting male advances. As Richardson was an avid fan of the ancient novelists, Doody thinks that Clarissa's fierce defense of her sexual autonomy "is a conscious allusion" to Charikleia, the Abyssinian heroine of *Ethiopika.* Who would have thought that Clarissa Harlow's precursor lived in Africa?

Of course, Heliodorus had a precursor as well. From the evidence of manuscript fragments and mosaics at Pompeii depicting scenes from lost novels, scholars know that Chariton, the currently favored Ur-novelist, was following rather than creating a tradition. But who started it all? Did the novel creep over from Persia? Or from even farther east? Too much has been lost to be sure. For Doody—who's enjoyed a second career as a detective novelist—there's something appealing about this irreducible mystery. "I don't think we'll never know who wrote the first novel," she says.

Meanwhile, there's plenty of ancient fiction to go around. Though Doody taught herself Greek during the writing of her book, you can find Heliodorus and company in a few unheralded English translations. And the next time you're reading Robert James Waller—well, just remember where he came from.

—Daniel Zalewski

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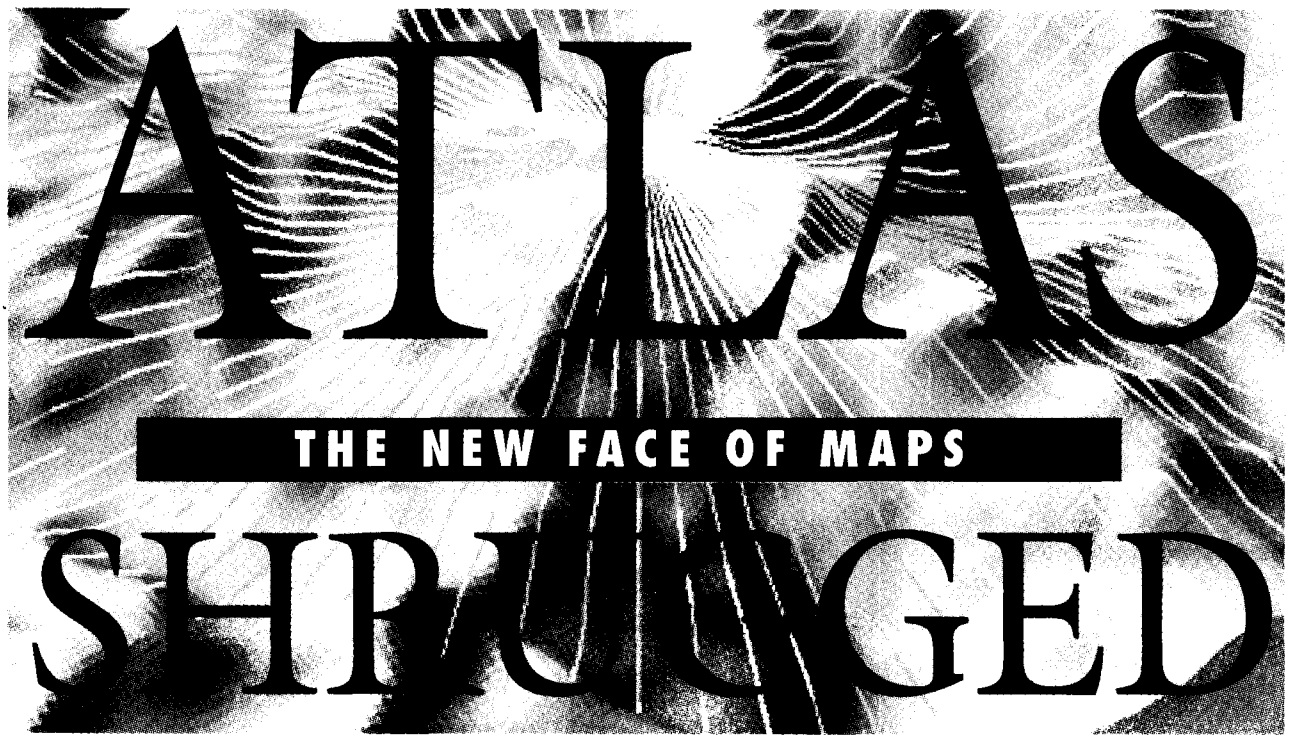

BY JACK HITT

A few months back, a war nearly broke out between Canada and Spain. Peculiarly, the media barely noticed that one relatively placid democracy had fired upon another. But perhaps stranger still is that the dispute erupted over a map.

The disagreement began when Canada complained that Spain was overfishing the breeding ground of turbot off Newfoundland, catching the spawn. Spanish fishermen in the northern Atlantic ignored the warning since they were always careful to drag their nets just outside Canada's territorial waters. But on March 9, 1995, a Canadian patrol boat pulled alongside a Spanish trawler, the *Estai*, and prepared to board her for an inspection. The *Estai*'s captain, Enrique Davila Gonzalez, cut his nets, ordered Canada's ladders tossed into the drink, and fled for the high seas, full speed ahead. The Canadians pursued, chasing the trawler into a fog bank. When sunlight reappeared, they fired a burst across the *Estai*'s bow, and the fishermen immediately surrendered.

In the weeks ahead, as Captain Davila prepared to stand trial for violating Canadian law, both sides waved maps at one another. The Spaniards simply pointed to the sacrosanct 200-mile international boundary on their map and accused the Canadians of piracy. Canada's fisheries minister, Brian Tobin, also appeared with maps, but his were new and strange.

They were sophisticated computer-derived maps, and they revealed the fluctuating, underwater ecosystem of the turbot, popularly known as the Grand Banks. Two peninsulas of this ecosystem, called the "Nose" and the "Tail," jut into international waters. Tobin argued that by fishing these delicate areas, the Spanish were destroying the sustainability of the turbot population. The fish "don't know where there is a 200-mile limit," said Canadian prime minister Jean Chrétien, sounding weirdly like a Greenpeace commando.

To the extent that the American press covered the story, they played it in the traditional narrative structure of a showdown. Who was the bad guy—Spain for netting baby turbot, or Canada for violating the Law of the Sea? But the real news-flash was that Spain's map, with its two-dimensional display and straight political lines, was no longer the only compelling way to see the world.

ON THE COVER: A map of the "viewshed" of a mountain peak outside Anchorage, Alaska. If you want a room with a view, build your cabin in the yellow areas—and avoid the orange. For another perspective, see page 30.

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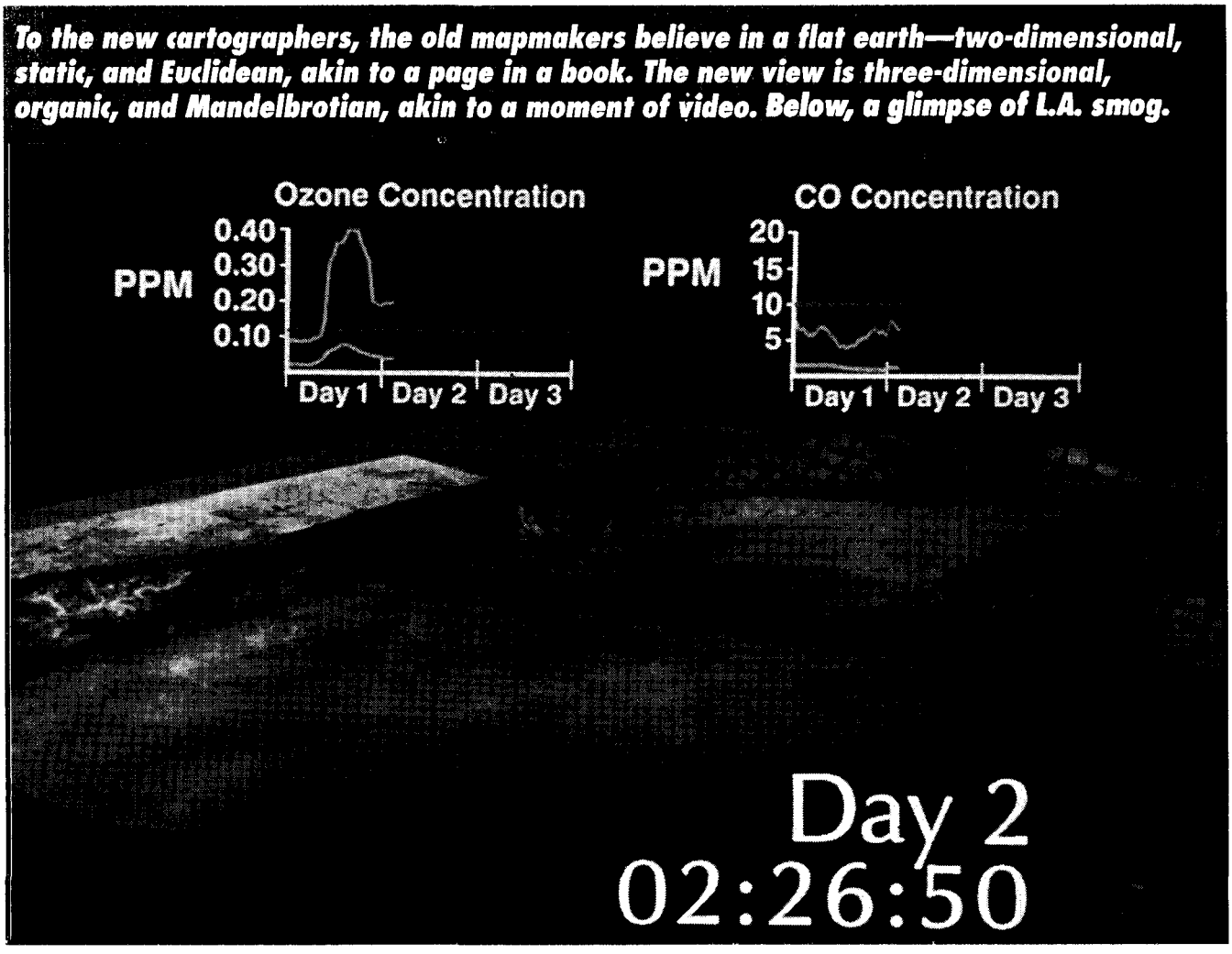
Since the beginning of the Age of Humanism, the trusty atlas has served as an emblem of confirmable and scientific fact—the very ground beneath our feet. We all assume that if there is one reliable means of orienting our poor, fragile selves in an ever-changing world, it is the map. Yet the final safety net of Platonic truth is fraying, giving way to a familiar twentieth-century condition: *There is no one map. There are only many maps.*

Listening to the veteran practitioners of cartography, one hears laments that yet another elegant academic discipline, refined during the Enlightenment, is being deconstructed, decoded, and destroyed. But the turmoil in cartography signals a great deal more. A craft that once languished in the outback of academe has become a mainstay in innumerable disciplines, all of them seeking to visualize, or map, their data. Sociologists, demographers, mathematicians, astronomers, and biologists—researchers in pretty much all fields broadly accepted as science—are finding it easier to analyze their findings and to "see" their results by expressing data as another overlay on a map.

To the young practitioners of this new art, the old geographers believe in a flat earth—two-dimensional, static, and Euclidean, akin to a page in a book. The new view is three-dimensional, organic, and Mandelbrotian, akin to a moment of video. The old craftsmen worked with paper, ink, and a list of coordinates; the new breed has massively parallel computers crunching ever-expanding lodes of information. The veterans believe that they have limned a landscape that is knowable; the punks are anxious to discover and map new realms of dynamic ambiguity.

On these new databases without end, one might as well inscribe the legend once inked on Ptolemaic maps to indicate horizons of uncharted danger—"there dragons be." The perils are numerous, beginning with the difficulties of managing gargantuan silos of data. And there are more. For cartography's secrets are not only slipping from the hands of the geographers but from specialists and academics altogether. Software manufacturers are reducing the complexities of mapmaking to keystroke functions. In the near future, anyone may become an Amerigo Vespucci and construct his own view of the world for the price of a Radio Shack computer and a couple of floppies.



To the new cartographers, the old mapmakers believe in a flat earth—two-dimensional, static, and Euclidean, akin to a page in a book. The new view is three-dimensional, organic, and Mandelbrotian, akin to a moment of video. Below, a glimpse of L.A. smog.

NATIONAL CENTER FOR SUPERCOMPUTING APPLICATIONS

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ATLAS SHRUGGED

The last time such wanton mapmaking seized the culture was not long after the establishment of the Gutenberg press. Then, a *Novus Mundus* had been discovered, and the map of the world had to be literally redrawn. The current upheaval in cartography hints that a shift of comparable magnitude is under way. The Canadian turbot maps offer an early morning sighting of a New World that very well may overwhelm the Old World it leaves behind. And, like the last time, it appears the clash between these two may involve guns.

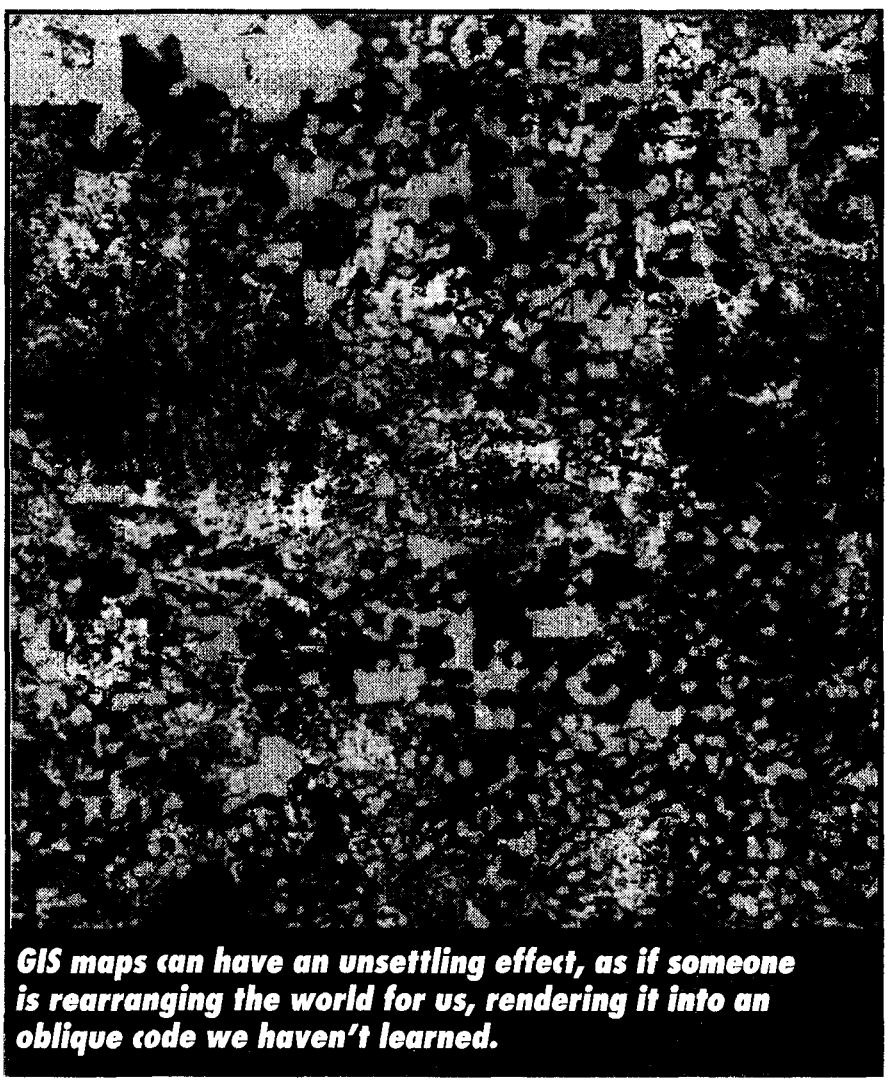
To see this New World, one must first understand the engine that is driving us there. "The culprit in this whole business is GIS—Geographic Information Systems," says Patrick McGlamery, the man behind the University of Connecticut's cutting-edge map library.

GIS is a broad concept that covers computerized databases specializing in analyzing geographic information. And McGlamery's new "spatial" library perfectly reveals its power. Located in Storrs, Connecticut, on the fourth floor of the university's Homer Babbidge Library, the Map and Geographic Information Center—nicely acronymed as MAGIC—looks at first like an old-fashioned map library. A giant *mappa mundi* greets the visitor coming in the door. In the largest room sit great chests of thin horizontal drawers that pull open on well-oiled casters to reveal piles of lovely, floppy paper maps.

But in the corner of McGlamery's office is a box no larger than a small suitcase with a red light flashing at the side. This database is its own map library—containing every street and road in Connecticut, population arrangements by age and income, transportation networks, waterways, stream flows, precipitation rates, and wetland locations—and it's available from computers throughout campus, twenty-four hours a day. Eventually this box could include anything from cable-TV routes to the nesting locations of endangered marsupials. Users can layer one sheet of information on top of another and then another, creating novel multidimensional views of their world.

"GIS is like a pizza," says Warren Cohen, who is a specialist of same (not pizza) at Oregon State University. "It allows you to put on layer after layer but still see the whole thing or any of the layers." It's a cumbersome metaphor, Cohen freely admits, but the alternatives are rougher still. Dr. David Rhind, of the University of London, has defined GIS as "a system of hardware, software, and procedures designed to support the capture, management, analysis, modeling, and display of spatially referenced data for solving complex planning and management problems." In other words, a pizza.

The key feature of GIS is the computer itself: The enormous data capacity far surpasses anything one can ink onto paper. Since it essentially stores a three-dimensional digital model, the computer permits the cartographer to slice through that model like a CAT scan, and see how one layer of information coincides with another. This creative function of GIS is what signals the end of the Rand McNally standardized map and the beginning of the vertiginous era of multiple, and possibly contradictory, maps. In fact, some high-tech mapmakers prefer to call this new field "geomatics," in order to



GIS maps can have an unsettling effect, as if someone is rearranging the world for us, rendering it into an oblique code we haven't learned.

SPANS

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shake the dust of that antediluvian word "cartography."

Back in the geography departments, the éminences grises sound plaintive. UCLA's Norman Thrower, a renowned author and cartographer, says that "these people who are computer jocks have never been trained in design. We old-fashioned cartographers considered ourselves as much artists as scientists. Like architecture, cartography is where science and artistry meet." Thrower adds that when he goes to the offices of other cartographers these days, the "inkwells are dry."

But Denis Wood, a design professor at North Carolina State University and author of *The Power of Maps,* is more enthusiastic about the cartographic future. He insists the new maps "are an essential medium in a bewildering age." When village-based face-to-face communication ends, mapmaking begins. Thus, Wood argues, maps are necessary to navigate through not only the old geography of place but the new jungles of information.

As anyone who has used a Macintosh computer (or even Windows) knows, there are many benefits to spatial layouts—the ease with which data can be moved and shaped, the speed with which complex commands can be carried out. But it's also true that the replacement of text with images, and of narrative analysis with maps, raises some troubling problems. Over hundreds of years, we've learned how to think with words pretty well—how to recognize valid inferences, dig out reasonable inductions, and make meaningful associations. But we don't know how to think as subtly with images. As a result, the new maps can have an unsettling effect, as if someone is rearranging the world for us, rendering it into an oblique code we haven't learned. Like Gutenberg's press, GIS is a new medium, but no one quite knows what the new medium's message is. We only know that it has become ubiquitous almost overnight.

GIS can be found in medical schools, where it is used to explore the body, and among architects who want to foresee how a hypothetical house will alter its neighborhood. Demographers and social scientists are mapping the population by every race, creed, and color. Certain branches of mathematics, dealing purely in the abstract realm, now employ GIS to model their equations and "see" the answers. According to Warren Cohen, the new visualizing technology can be found wherever an academic discipline concerns itself with the disposition of resources or the surface of the planet.

Or any planet, for that matter. At the Smithsonian Institution's Air and Space Museum, one can access a map of the "20147 quadrangle" in the Mangola Valley on Mars. Roughly 97 percent of the surface of Venus is now mapped. Because of GIS, there are scientists today who answer to the rather sobering epithet "comparative planetary geomorphologists." At the same time, nanotopographers are working the other side of the street, charting the wilderness of a molecule.

Like so many technologies, GIS was originally developed by the Defense Department for military use. As Morgan Grove, a forester studying at Yale University, puts it, "A cruise missile is GIS with a warhead attached." Yet GIS is now more than common in the civilian world. According to legend, the second-most-advanced GIS service after the Pentagon's is McDonald's, which is used to triangulate the best locations for future hamburger stands within complex human-traffic patterns.

"You hear about it," says Grove, "and you do wonder. Have you ever seen a McDonald's outlet that was closed down? I haven't."

The most widespread use of GIS is in the seemingly mundane world of municipal government. As much as 85 percent of all information recorded by local agencies takes a spatial form, making it perfect for GIS. Sewer lines, underground cable, telephone wires, water mains, property boundaries, and road layouts (which change between 15 percent and 20 percent each year) are all dimensional data. But so are crop-growth patterns, pollution hazards, storm-water runoff, heat emanating from buildings. It doesn't take much imagination to see that GIS can go as far as folks are willing to collect information, and key it in.

Back in the geography departments, the éminences grises sound plaintive. UCLA's Norman Thrower says that "these people who are computer jocks have never been trained in design. We old-fashioned cartographers considered ourselves as much artists as scientists."

What's more, the collection of data is bracingly easy these days. Old maps are converted to GIS, of course, but technology also allows aerial photographs to be digitized and stored alongside already plotted data. Those white paint splashes on the roadside or surrounding manhole covers on the street are likely there to indicate to aerial photographers the location of cables and pipes, storm drains, and sewer entrances. Under the new cartographic regime, the whole earth is catalogued.

Including, perhaps, your own home. In New Jersey last year, a 24-year-old volunteer fireman and geography major at William Paterson College, proposed that he GIS (often used as a verb among pros) the local fire district for the architectural layout of each residence. By the time the truck arrives at a burning house, he figures, each fire fighter can be holding a printout of its floor plan.

The luxury of analyzing enormous amounts of data quickly is the advantage of any computer system. The

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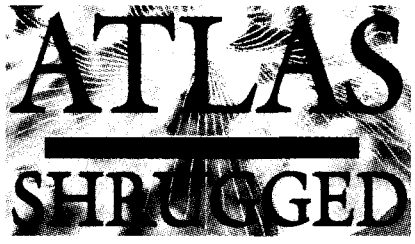

added benefit with spatial information is that the ability to map phenomena really, really fast permits one to find new patterns and phantom paradigms, fugitive pieces of information that might otherwise have been overlooked. Back in 1854 cartographers used a map of London to study outbreaks of cholera and locate the site of the infected water pumps that caused them. But, with GIS, the overlays of information can be much more complex. By taking information from vets about dogs that tested positive for exposure to Lyme disease and layering the map that resulted across a satellite photograph showing the vegetation of Westchester County in New York, cartographers determined that heavily planted yards located immediately alongside forest edge were the key locations of exposure. Now, health officials know precisely where to take precautions.

On the municipal level, what GIS creates is a comprehensive model of almost everything humans do—how we move, what we eat, where we live, who we see, and hundreds of other forms of data—and then expresses it in the spatial medium of a map. What these municipal maps reveal, actually, is another environmental snapshot of a dynamic ecosystem—*Homo sapiens* in its habitat. These maps are more complicated but not fundamentally all that different from the maps Brian Tobin displayed on Canadian television—of the turbot in its habitat. In fact, of all the scientific disciplines, none has been more profoundly affected by the arrival of GIS than environmental science. For a field that has struggled to make the simple case that man and nature coexist in a complex changing system, GIS is a technology tailor-made to its arguments.

Much of the change that GIS has already brought about, as well as the controversy it has generated, follow from giving visual meaning to the rather innocent-sounding concept "ecosystem." In 1976 a forester named Bob Bailey broke cartographic ground by mapping North America into ecosystems. But the term is vaporous, referring not only to the interactivity of an anthill but to the hydrology of the Nile. So, over time, Bailey has tried to clarify the concept by devising a taxonomy of nature. The largest ecosystems are called domains, broken down into subregions, further dissected into landscapes, and finally into the smallest mappable quadrant—the land unit.

Since Bailey's work, a number of mapping projects have been funded at all levels of the scale. The Anza-Borrego State Park in California is now being mapped, according to one account, for "everything from the road system, known archaeological sites and earthquake fault lines to bighorn sheep sightings, soil condition and locations of bat rookeries." Possibly the most ambitious is the mammoth Interior Columbia Basin Project overseen by the U.S. Forest Service. Covering 144 million acres across seven states in the Pacific Northwest, this project employs scores of scientists who are trying to GIS the continental ecosystem of the Columbia River and all that that means. For the scientists, it means dividing into mapping squads—the aquatic team, the terrestrial team, the sociological team, the economic team, and so on—to search for different genres of information.

The project intends to create a broad model of an ecosystem that amounts to roughly 8 percent of the lower forty-eight states. The current plan will key-in more than one hundred layers of mapped information. A sampling of these layers includes:

> air quality, aggregated by county; air quality over lakes; air quality over snow; air pollution; air sheds; aquatic boundaries; Bailey ecoregions; Bureau of Land Management boundaries; census data; county boundaries; dams; dew points; dryness; elevation; environmental impact statement boundaries; fish hatcheries; historic vegetation; lakes; land ownership; landscape characteristics; mineral deposits; mineral-development interest area; mining claims; mining-related hazard potential; potential natural vegetation; range (grazing) allotments; reservoirs; roads and streets; solar radiation; state boundaries; streams; subbasins; tribal boundaries; tribal ceded land; watersheds; yearly precipitation; yearly temperatures.

The power to map and see such complex systems has already caused a fundamental shift in environmental thinking. By valuing the sustainability of an entire ecosystem, the new approach of "ecosystem management" doesn't locate humans and their needs at the center of everything. This should upset environmentalism's traditional foes. But, then, it likewise doesn't locate snail darters or Mount Graham red squirrels or even the bald eagle at the center either. Instead, ecosystem management avoids terms that cast nature as a warehouse that can be inventoried and seeks the more complicated language of interactivity and dynamism. For example, ecosystem management doesn't say, "stop logging." It says, "study the cycles of fire, understand what fire removes from an ecosystem and what it restores, then log and replenish as a wildfire might."

Cartography, a craft that once languished in the outback of academe, has become a mainstay in innumerable disciplines, all of them seeking to visualize their data. Sociologists, mathematicians, biologists—all find it easier to express their findings as another overlay on a map.

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The first highly politicized use of ecosystem management came in 1993, when President Bill Clinton flew to Oregon. Prior to his arrival, the head of the Forest Service chaired the Forest Ecosystem Management Assessment Team, which GIS'ed the ancient-forest habitat so loved by spotted owls and Oregon timbermen alike.

When all the demanding parameters were keyed-in, the computer printed out a solution with the cheesily sci-fi name Option 9. What emerged from that report, after some jiggling with the science to fit it more snugly with the politics, was the Clinton Northwest Forest Plan. It accommodates the ecosystem, taking into account all manner of life down to and including mycorrhizal fungi. That also includes the lumbermen, who get to haul out a billion board feet of old-growth forest a year. Still, both sides feel robbed. For loggers, it was an 80 percent drop in cutting. For the environmentalists, it meant old-growth forests would still be heavily logged. Ecosystem management is the perfect theory for the Clinton Age, a compromise that may be fair but ends up infuriating his opponents *and* his supporters.

Fast-forward two years, and current politics are making hash of the federal government's efforts to GIS the landscape. After all, drawing a new map is an exercise of power, and the exercise of government power isn't especially popular these days.

At the beginning of his administration, President Clinton sought congressional funding for something that sounded innocuous enough, the National Biological Survey (NBS). Modeled on the United States Geological Survey, it intended to take such information-gathering one giant ecosystem-management step further. The Geological Survey, a venerable nineteenth-century institution, was intended to locate minerals and other resources so that businesses could go get them—although as the mapping progressed, it also accommodated military demands. (A small stand of trees is mapped, for example, only if the surveyor believes that it is big enough to hide a tank.) The NBS would do for the nation's biomass what the Geological Survey did for bedrock.

In 1993 a skeptical Congress refused to allocate any money for the National Biological Survey, so Interior Department head Bruce Babbitt created the survey from his own budget. With 2,000 employees, the NBS opened with great ambitions—to identify "biological trends before they become white-hot crises" and to create a definitive ecosystem map of the country. Throughout the scientific community, there was rejoicing.

John Broadhead's home-made GIS map convinced local leaders to issue a joint statement calling for reduced logging in the Queen Charlotte Islands.

COUNCIL OF THE HAIDA NATION

"The last time biologists got this excited was when DNA was discovered," said Thomas Lovejoy, formerly of the Smithsonian Institution. The inherent political problem, though, in even collecting this information should have been obvious. Reread the above list of map layers for the Interior Columbia Basin Project. One of those layers, just one, reads: "land ownership." Testifying against Babbitt's idea in 1993, Allan Fitzsimmons, a geographer and president of the consulting firm Balanced Resource Solutions, tried to communicate the ominous assumptions underlying such a project.

"Some people have expressed serious reservations about the constitutionality of a national biological survey and its implications for the rights of property owners," he said. Fitzsimmons was wary of the fuzziness of the term "ecosystem." Taken together, ecosystems are not "concrete features of the environment," he said, but are "geographically amorphous." Moreover, he added, the

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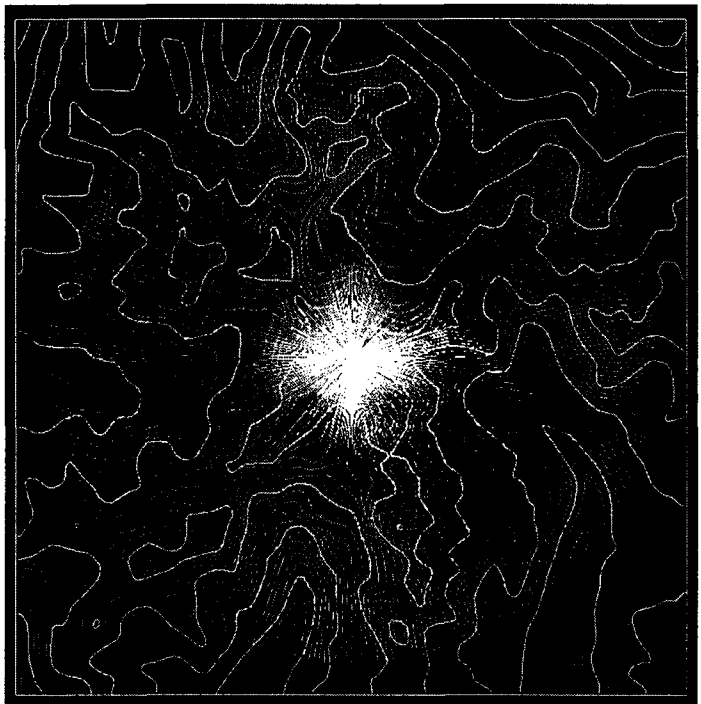
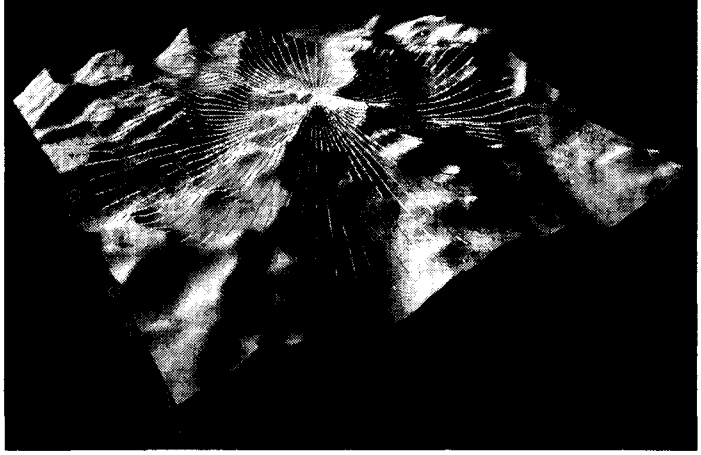
ATLAS SHRUGGED

comprehensive mapping suggested by NBS is Tower of Babel hubris: "Integrating the sheer volume of ecological data that proponents of the NBS wish to map as a coherent whole is a cartographic impossibility." If Babbitt's intent is to avoid any further political "train wrecks," Fitzsimmons warned, he should favor "the abandonment of existing policies that elevate environmental protection above the pursuit of human welfare."

Other critics were not as courteous as Fitzsimmons. The NBS is "part of a socialist agenda to make sure Big Brother and big government control everything and everyone," said Alaska Representative Don Young. Mining the other vein of demogogic metaphor, Representative Bill Emerson of Missouri said, "Ultimately, an NBS will lead to the establishment of a militant eco-Gestapo force."

Reacting to such harsh words, last year Babbitt changed the project's name to the National Biological Service to take the Big Brother sting from that word "survey." "The fact is, the old name was misleading," Babbitt blathered. "For many people, it implied there was some kind of count going on." Judging from a public discussion held in Washington last December, entitled "Private Property Rights," Babbitt's opponents weren't exactly pacified by the change in stationery. The panel was essentially a practice session for some of the Zeitgeisty rhetoric that will very likely become part of the national debate. Babbitt's foes have seen the enemy, and it is cartography.





GIS marks the end of the standardized Rand McNally map, and the beginning of the vertiginous era of multiple maps. Above and below, two versions of the "viewshed" map on the cover.

Senator Malcolm Wallop of Wyoming warmed up the audience that afternoon by noting that Babbitt had originally wanted approval to "go on the land without the individual's permission" and "not let the person know what was found even though it's a search in effect." Carol La Grasse of the Property Rights Foundation of America condemned the NBS as "frankly, a national system of zoning." She said folks wouldn't have all these environmental problems if bureaucrats "didn't have this ludicrous so-called data which they get from, as they describe it, a multitude of sources, snitches, informers, and God knows what else, where they'll create this artificially conceived habitat on your land." Then she asked the politicians a rhetorical question: What should Congress do "to tackle this whole problem of the creation of giant banks of data that are used against citizens?" Senator Larry Craig of Idaho knew the answer. "Secretary Babbitt will get the message when the tank is empty," he said, "and he can no longer drive the vehicle for the biological survey." If a subcommittee recommendation passes through Congress, the NBS's budget will be cut by over one-third. Some legislators would like to see it zeroed-out altogether.

But there is an irony to such an act. It's as if the Catholic Church had zeroed-out the budget for Galileo's telescope without realizing that there are a lot of other folks out there with telescopes who aren't obedi-

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ent Catholics. NBS or no NBS, the technology exists to collect this mapping data. And as anyone who's taken air in this McLuhanesque century knows, if we can use a medium, we will.

Mapping projects abound, from the Alaskan Priority System (a 93-million-acre effort) to an underwater map of the mid-atlantic ridge that connects the South and North Poles, to exotic long-range enterprises with frightening names like the Multi-Resolution Land Characteristic Consortium.

As cartographic software becomes more user-friendly, the influence of GIS maps will become manifest far outside the ranks of specialists and academics. For example, John Broadhead, an environmentalist living in the Queen Charlotte Islands in British Columbia, has long believed that the place he and 5,200 people call home—many of them Haida indians—is being excessively logged. The problem was trying to convince folks who didn't spend their days parsing dense environmental reports.

So last winter Broadhead made a map. Working from his desktop Macintosh, using Photoshop software, Broadhead downloaded a digitized satellite photograph of the islands. Then he keyed-in the coordinates of all the timber cuts on the islands. He shaded these spaces yellow and pressed the print button. With 2,500 copies run off at the local copier, Broadhead began passing them out—to the Haida, to the loggers, to everyone.

"There was almost no verbal information on the map," he says, "no place names, just straight picture, with no interpretation except a legend that said, 'if it's yellow, it's been logged.'"

Word began to trickle back to Broadhead that his map was coming up in conversations at the timber companies. When one company offered its workers "gain-share offers" (bonus payments to keep the annual harvest up to last year's level), the loggers rejected the plans as "accelerated severance packages." The map made it clear that current levels of cutting were exhausting the ecosystem. Not long after the map appeared, a number of local groups that aren't typically allied issued a joint statement calling for an enormous reduction in logging the island ecosystem.

Cartographic devolution is under way. And everywhere nature is assuming a more prominent place on man's maps. On all of these new maps—homegrown, municipal, regional, global—keying-in the coordinates of the flight path of the snowy egret is as simple as punching in the plat lines of private-property tracts. The databases do not discriminate, and every year there are more of them. The largest GIS company, known as ESRI, estimates that it alone is building $1 billion worth of GIS databases annually.

Of course, as these maps appear, many of them will become more politically charged and intentionally distorted. For while databases don't discriminate, their users certainly do. No matter how elaborate your machinery, you still have to perform the subjective task of giving weight to each variable. In another logging dispute like Broadhead's, what if the logging companies had brandished a map displaying the "dynamic system" of eroding take-home pay, the "organic" growth of unemployment, the "fluctuations" of misery?

Such map feuds are already taking place within the U.S.A. John Fels, a cartographer at North Carolina State, is at work on a GIS map of the largest new housing development in America. A consortium called the Sterling Forest Corporation intends to build 14,000

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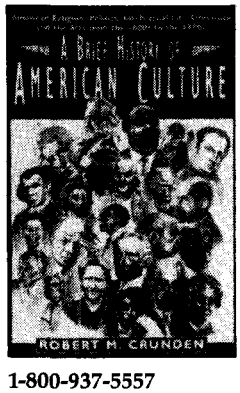

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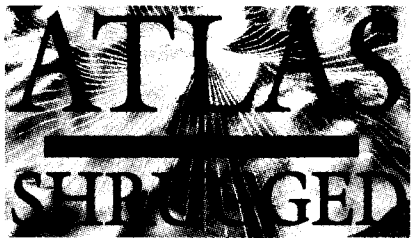

homes about an hour outside of New York City, nested into a huge bend in the Appalachian Trail. Opponents of the project, such as Fels, are up in arms about it. This summer, each side will appear at an adjudication hearing with opposing maps showing "viewsheds"—or estimates of how much of the development will or will not be visible from the wilderness trail. According to Fels, both maps will be cartographically correct, but each will reveal a completely different view of the landscape.

Once the hearing begins, Fels is certain that the dispute will immediately move beyond the maps themselves and into the arcane realm of GIS methodology. Since both maps will be generated by complex estimations spun from different formulas, Fels says, the disposition of all that land will likely come down to "proving that our algorithm is better than their algorithm."

Can anything save us from cartographic conflict and unending anarchy? Denis Wood believes that maps will follow the path that statistics have taken in the last few decades. At first, statistics were presented as incontrovertible facts. Slowly, we layfolk have come to understand that statistics are not hard nuggets of truth but numerical putty of opinion. Already, the unwashed are beginning to understand the distortions caused by margin of error, the parameters of the pool selected, and so on. Increasingly, even newspaper journalists are publishing statistical caveats alongside polling data and other forms of numerical information. Similarly, Wood believes, the public will come to know about projection and scale, data variables and selected layering.

But Bob Bailey, the man behind the ecosystem mapping of the world, is himself wary of too much reliance on big, impressive technology for mapping. He fears that the data fed into these giant databases are often sloppily collected and just slightly off. The classic cartographic distortion of pressing a spherical surface onto a flat plane—flattening the orange peel—is being replaced by what Bailey calls "noise in the system," mil-

As GIS technology proliferates, many maps will become politically charged and intentionally distorted. For while databases don't discriminate, their users certainly do.

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lions of tiny errors. This condition is only worsened when cartographic tools escape the cautious use of specialists.

"I've seen examples where people have tried to identify ecosystems by overlaying multiple layers," Bailey says. "What [they] get is not coincidental boundaries but a plate of spaghetti." More upsetting is that this generation of computer junkies who know software programs, but nothing of mapping, consider themselves cartographers.

"A lot of the noise in the system is being produced by things these guys don't understand," Bailey goes on. "They're using the mindless black-box approach—you know, you put information into the black box and get information out, but you don't understand what's going on inside of the black box. That's the danger.

"People have information they do not understand. They cannot convey it to someone else. So as a land manager, you have to say either, 'I accept this map as an article of faith,' or 'I can't understand it so I refuse to accept it.' These are the two extremes." As mapmaking casts aside our intuitive sense of place, we may find ourselves depending on seductive images produced by unintelligible means.

But Wood believes that an inevitable process of cartographic education will deliver us from these difficulties. "Our ability to produce images of really questionable validity will be overwhelming," Wood admits. "But those maps will go out into the community of discourse, and eventually people will learn to say, 'That's a bullshit map, and I've got the data here to contradict it.' This process of pushing images back and forth in discourse has always been the way human civilization has sharpened and created knowledge. I don't think there is anything to be afraid of." Wood is silent for a long time, then adds, "But there are lots of reasons to be alert."

Once again alert, the map-reading public will decide whether it will enter this New World and accept maps presenting dynamic information in a state of flux. Many cartographers believe we are already becoming slowly accustomed to them—most conspicuously at the mundane and commonplace level of the weather map.

"Not long ago, we didn't have maps that moved," Norman Thrower notes, "but every night on television, we have a man who says, 'Let's put the weather map in motion.'"

Slowly but surely, the new maps will alter our perceptions of the very things they claim to represent. Nothing will be safe—as the property-rights defenders well know, not even our homes.

"There is an irony here for the private-property folks," says Wood. "The very idea of property was born out of the dynamic system of the environment. Cartography was created by Egyptian surveyors seeking to recover land boundaries after the cyclical flooding of the Nile. We created surveying, which allowed us to believe in a permanent notion of land. But we've lost sight of the dynamism that created it. Now we're getting back to it." ❡

Jack Hitt is a contributing editor of Lingua Franca *and of* Harper's Magazine.

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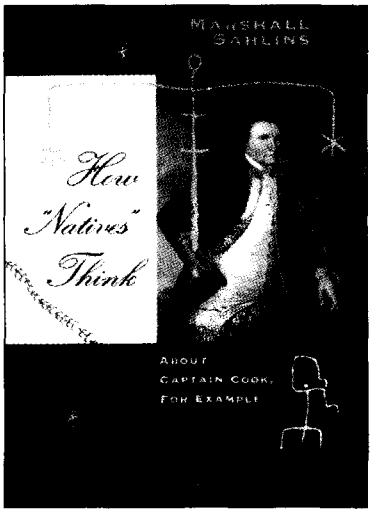

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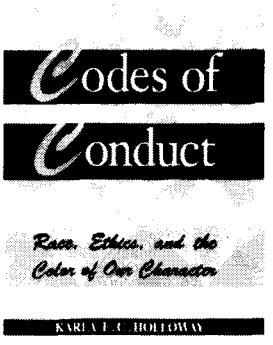

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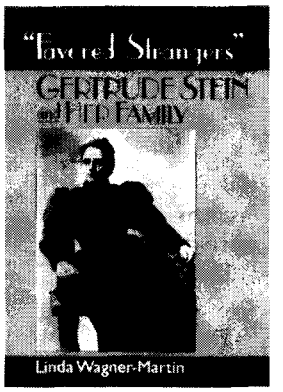

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INVENTING WILLS

How an ex-Jesuit, sometime professor became America's heavyweight know-it-all

By Adam Begley

All kinds of trouble can be traced back to that bland and dubious label, "public intellectual." First we had a chorus of moans about the disappearance of a fabled class of thinker, then a tingle of excitement when the media announced a comeback. Finally, just as we were getting used to the idea that the vanished variety was Jewish and that today's model was African-American, the new black public intellectual was furiously denounced as a fraud, a puffed-up by-product of the academic celebrity system foisted upon us with the help of some deft media packaging. The whole sad episode reenacts the second half of F. Scott Fitzgerald's famous formula: "Begin with an individual, and before you know it you find that you have created a type; begin with a type, and you find that you have created—nothing."

By now the lesson should be

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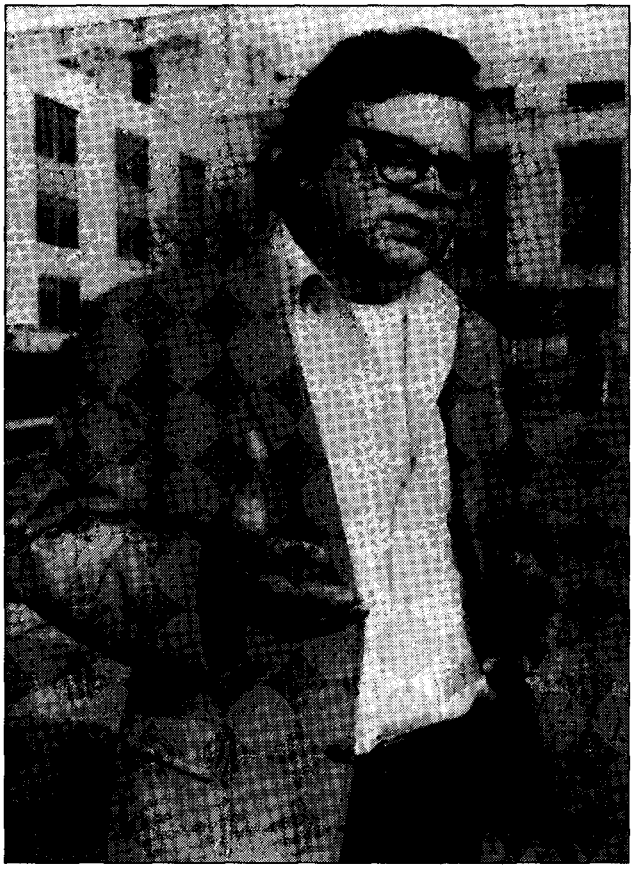
clear: If you start by running an individual through the wringer, at the very least you get for your pains one (slightly flattened) character. If your squeeze-dried character comes out the other end still looking like a genuine public intellectual (that is, like someone whose authoritative commentary on a broad range of significant topics reaches a wide audience), then you can start thinking about the type.



Garry Wills on the Northwestern University campus in 1981.

Let's try it with Garry Wills. A sixty-one-year-old adjunct professor at Northwestern University, Wills has published nineteen books on topics that stretch from George Washington to Jack Ruby, as well as innumerable essays on anything from the Sistine chapel to Frank Lloyd Wright. He counts four bestsellers to his credit. He has taught classics, literature, history, political science, and religion. And all the while—for the last twenty-five-odd years—he has cranked out a 750-word syndicated column twice a week. Surely Wills has juice enough to float a few generalizations.

But can we get ahold of him in the first place? Does he cohere? After all, what catches the eye is not the banner he marches under, his particular set of allegiances, but rather his versatility, the wide array of subjects he can elucidate, the reams of knowledge he can assimilate and put to use. For all that, Wills believes that there are a few threads that stitch his work together. "My interests," he tells me, "are internally connected in ways that at least I can see and most people from the outside can't." He says that all his life he has been fascinated by rhetoric and performance—"politics is a later addition to the mix." Late but crucial: American politics, past and present, is the performance Wills studies most often and most successfully. Over the years he has developed an archaeological approach to the notions that define America—and to the character of those Americans who have used, abused, and embodied those notions. He excavates in search of origins, tracing ideas back through the centuries to forgotten or unsuspected sources, sifting through biographical clues, tallying instances of virtue and vice in the lives of our leaders.

When Wills's name comes up, sooner or later someone declares him a Renaissance man. And the tag fits, though not in the familiar sense. With matter-of-fact modesty he acknowledges "severe limits" to his capacities ("for instance," he said, "science: I am an ignoramus. I can't count"), but if Wills has an intellectual home, it's most likely among the civic humanists of the Renaissance, scholars who learned from classical models to judge the political world through the prism of public virtue. Show him a shifty, rootless pol and he'll quote Aristophanes; point to a famously fastidious governor and he'll invoke Euripides.

Many people who enjoy the prodigious stream of articles Wills publishes in *The New York Review of Books*—where he writes about whatever strikes his fancy, from boxing to the pope—are not aware that he's a university professor. David Frum, author of *Dead Right* and a generally well-informed right-wing pundit, told me with an air of certainty that Wills is a classic example of the "nonacademic intellectual." The unspoken assumption is that anyone who writes vigorous, jargon-free prose and resists specialization with evident ease can't possibly have spent the last thirty-three years on a college campus. But that's exactly where I found him: in a classroom, teaching.

The twenty-odd students attending the Monday morning session of American Culture C10-0 were not exactly prostrate at the feet of the great man—undergraduates often exhibit a brutal indifference to the extramural triumphs of their professors. They would greet with a shrug the news that Wills was inducted this spring into the American Academy of Arts and Letters; that he has been twice invited to dine at the Clinton White House; or that he was asked by the Clinton team to come on board as a speechwriter. His students are more likely to care that this particular course has a light reading list and no final exam; it's called "The Role of Westerns in American Culture," and Wills expects them to watch movies, not read books.

He is informal, relaxed but deliberate, a big beefy guy casually dressed, with boxy glasses squaring off slightly droopy eyes, and a mouth that wants to frown. Plainly comfortable leading a class, he talked casually, without notes, in a deep, resonant voice, about the

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Wills belies the assumption that anyone who writes vigorous, jargon-free prose and resists specialization can't possibly have spent that past thirty-three years on a college campus.

early Westerns of W.S. Hart. He gazed with rapt concentration at the clips on the video monitor, jumpy black-and-white previsions of Hollywood's most successful formula. Add a new topic to his range of competency: he displayed an intimate familiarity with obscure details of obscure silent Westerns. I later asked him how many times he had taught the Western and he told me this was a one-shot deal. Because he usually offers courses based on his current research, Wills hardly ever teaches the same material twice. Right now he's working on two books, one about John Wayne, the other a study of Shakespeare's *Julius Caesar,* about rhetoric as politics.

After class we stopped for a quick lunch at a local deli. Between slow bites of his sandwich, each mouthful methodically chewed, he told me about his early years. You could call the story "The Making of a Middle American Polymath."

Born in Atlanta in 1934, raised in a small town in Michigan, he was a bookish kid, always ahead of his class. After eighth grade his mother decided to send him to a Jesuit high school, where he discovered a liking for Greek, Latin, and Saint Augustine. His father, a salesman, used to bribe him to read less and opposed his son's decision, at age seventeen, to join a Jesuit seminary. Garry believed he was well suited to the novitiate's diet of learning and religion, and yet five years later he quit the seminary, his vocation derailed by "the yearnings of youth" and a desire to write—seminarians were not permitted to contribute to secular publications.

In the early summer of 1957, a twenty-three-year-old Wills was finishing his first year in graduate school at Xavier University in Ohio, studying classics with an emphasis on Greek drama, when his dreams of publication came true with a rush that transformed his life: William F. Buckley telephoned to say that he loved the article Wills had sent in (a slush-pile piece about house style at *Time* magazine) and intended to run it in the *National Review*. A few weeks later when he arrived in New York City (Buckley paid the airfare), Wills was hired on the spot as the *National Review*'s new drama critic. Over the next six weeks he did indeed review some plays, but Buckley also sent him to Washington to cover Jimmy Hoffa's appearance before a Senate committee. This was a momentous trip for Wills: His first look at politics in action was also his first crack at political journalism. And on the shuttle back to New York he met his future wife, Natalie, who was then a stewardess for Eastern Airlines. The story of their cute meet is a charming highlight of *Confessions of a Conservative* (1979), a book that also happens to be the only explicit account—now sadly out of date—of the evolution of Wills's political philosophy. (Except for the brief glimpse of romance, *Confessions* is curiously impersonal, even chilly. Wills is anything but a gusher, and probably incapable of intimate autobiography.)

During the next decade he contributed more than 150 articles to the *National Review*, most of them book reviews. Catholicism and anticommunism linked Wills and Buckley, but Wills maintains he was never in sympathy with Buckley's brand of free-market conservatism. At the time, Wills was calling himself a "distributist," a term that he had borrowed from G.K. Chesterton, and that Buckley rightly understood to be anti-capitalist. Wills explained to me that he was one of "those people Buckley hired because he liked their style, writers like John Leonard, Arlene Croce, Joan Didion, Renata Adler. He thought of them as peripheral arts folks—they didn't have to believe in the core."

We were sitting by now in Wills's three-story brick house, a half-mile from the Northwestern campus, in an airy, radically spare living room. Still deliberate in his delivery, almost plodding, he was leading up to the metamorphosis that made him, briefly, more famous for his own politics than for his analysis of the politics of others. After starting out solidly on the right,

PHOTO BY JAN LUKAS

William Buckley and Garry Wills on Firing Line.

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INVENTING WILLS

grounded in the authoritarian conservatism of the Catholic Church, he became a notorious convert to liberal causes—a rare reverse commute complicated by his enduring hostility to the individualist tenets of classical liberal theory.

Even today this apostasy makes it easy for right-wing pundits to dismiss him. "As a lapsed conservative," said Dinesh D'Souza, author of *Illiberal Education,* "Wills is animated mainly by hatred of the right." David Frum made a similar argument: "Wills thinks we're a bunch of jerks—this because he was once himself a right-winger. The experience of breaking with a movement generates personal animosity, a lot of anger that gets mixed in with your opinions."

After starting out solidly on the right, Wills became a notorious convert to liberal causes—a rare reverse commute complicated by his enduring hostility to the individualist tenets of classical liberal theory.

It was the Sixties that drove the wedge between Bill Buckley and the bright young man he had plucked from obscurity. "As civil rights and antiwar protests became issues, we started disagreeing more and more," said Wills. "I covered the 1968 convention here in Chicago for Bill and wrote a piece that was largely sympathetic with the demonstrators and critical of the police. He ran that but then turned down an antiwar chapter from *Nixon Agonistes* [1970], and that was kind of the end." Wills assembled what he called a "conservative" case against a war waged in the name of anticommunism, a cause he still espoused. Citing contrasting examples (the reluctant secessionist Robert E. Lee and the "isolationist" George Washington), Wills argued that national self-defense, strictly construed, is the only justification for armed conflict. And yet his about-face seems now to have been less the product of historically informed internal debate than a sudden, shocked recognition of the war's human cost.

Wills makes the break with Buckley sound like a simple parting of the ways, as though they merely agreed to disagree. According to other versions of the story, it was a painful blow both to Buckley and the *National Review.* John Leonard told John B. Judis, Buckley's biographer, "Garry was the future.... He was the genius they were waiting for.... His defection was the defection of their greatest hope." When I talked with him, Wills dismissed the notion that Buckley thought of him as his successor: "I think that's exaggerated." He prefers an account of his departure from *National Review* that downplays the shift in his political sympathies.

Although by 1959 he was already earning a steady income as a freelancer, Wills did not abandon his graduate education. After a second year at Xavier he moved on to Yale, where he earned his Ph.D. in 1961 with a dissertation on Aeschylus. A postdoctoral fellowship at Washington, D.C.'s Center for Hellenic Studies led to a tenure-track job in the classics department at Johns Hopkins—from which he was fired in 1966.

Garry Wills fired? He told the story in an amused tone, with no hint of bitterness. Never happy to have a *National Review* contributor (i.e., a right-winger) teaching in his department, the chairman, Henry Rowell, drew the line when Wills's "regular journalism," a syndicated column for the *National Catholic Reporter,* began to appear in Baltimore's *Catholic Review.* Rowell told him bluntly, "I can't recommend you for tenure if you don't drop that column." That was the end of his career as a classics professor. He signed on as an adjunct professor at the Johns Hopkins Humanities Center—and kept that job for the next fourteen years.

"Journalism was a way to get other people to pay for my education," wrote Wills in the introduction to *Lead Time* (1983), a collection of his articles. "It still is," he told me. "I do it because I want to keep learning. Magazines send me places, they pay me to find out things, which is fun." The fun began in earnest in December of 1966 when Harold Hayes, editor of *Esquire,* sent Wills to Dallas to work with investigative reporter Ovid Demaris on an article about Jack Ruby, who was then dying of cancer in prison. Wills became so fascinated by the all-American oddball Ruby that he wrote a second article, and then added more material

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and published the whole in book form. When Hayes asked him to write about race riots, another book was born: *The Second Civil War* (1968).

His most extraordinary *Esquire* piece, "Dr. King on the Case," is about the funeral of Martin Luther King. Wills flew to Memphis, where King had been assassinated, then traveled by bus to Atlanta, 398 miles, to attend the service. He rode with the black garbage collectors whose work stoppage King had come to Memphis to support. The article weaves the gritty here-and-now of New Journalism with critical appraisals of the sermons of black preachers, a condensed account of King's life, and a meditation on leadership. An acid interview with the Memphis mayor leads to a pocket history of the city that begins, "Nowhere is the South's sad talk of 'tradition' more pitiful than in Memphis." Uncharacteristically vehement, he strips the veneer from Southern "society," and whisks the reader from one shameful episode to the next: swindled Indians, honored slave traders, murderous policemen, machine politics. He ends with a bitter laugh: "The city, as they say, is built on a bluff, and run on the same principle."

An article about Richard Nixon written during the 1968 Republican primaries was the genesis of *Nixon Agonistes;* three subsequent books about presidents and other politicians, *The Kennedy Imprisonment* (1982), *Reagan's America* (1987), and *Under God* (1990), also grew out of his magazine journalism. All four books mix biography with political analysis and history; think of them as the Character Quartet, an extended investigation of the mental and moral equipment of our leaders. The way Wills sees it, the equipment is low-tech, poorly maintained.

In *The Kennedy Imprisonment* he tackles the whole clan—warts foremost. It reads like a potboiler, full of steamy sex, blind hubris and wrenching catastrophe. What makes this Kennedy book different from standard scandal-stuffed fare, however, is the over-arching pattern Wills traces, a pattern shaped by the poisoned legacy passed from father to son and brother to brother with sad consequences for America: a legacy of public service and private corruption. Devastating portraits of Edward Kennedy, disastrous on the campaign trail in 1980, open and close the book.

Ted Kennedy, haunted by his family, is crowded off the stage. Richard Nixon, by contrast, was an isolated, lonely man ("self-made," as Wills insists in *Nixon Agonistes*), an ideal subject for the kind of political analysis that is based on the assessment of personal attributes. Writing before the Watergate scandal broke, Wills is merciless in his scrutiny: "The striver can never stop striving.... Nixon is so totally this sweaty moral self-doubting self-made bustling brooding type." Wills ties the type to American liberalism, with its emphasis on self-government and self-regulating markets. He announces a crisis: "Self-made men are not the bold swashbucklers imagined once.... They are cramped, full of pretense, diminished things—Dick Nixons."

He despises Nixon. In *Reagan's America* he serves up a withering portrait of the Great Communicator. In *Under God* he skewers Pat Buchanan, Colonel Robert Thieme, and other icons of the religious right. Dinesh D'Souza, although he allows that Wills is "very learned, and a good writer in a mean-spirited kind of way," considers him a "hit man" for lefty intellectuals. It's true—some of the topical pieces Wills feeds to *The New York Review of Books* read like primers on how to put down Newt Gingrich, say, or Clarence Thomas. What happened to the Garry Wills who sixteen years ago titled a book *Confessions of a Conservative?*

"The idea of having a label-able philosophy in the public arena is not one that appeals to me," he said. When I pushed him to pick sides, he reluctantly admitted that "in the very loose and sloppy way that people talk about liberal—for day-to-day purposes—I suppose I'm like most liberals." The last of this remark was uttered in a slow, barely audible growl.

It can be hard, if you're respectful of the genealogy of ideas, as Wills most assuredly is, to be at once an Anglo-American liberal and anti-Lockean. The early influence of Chesterton made Wills an "anti-individualist," and from that stance he hasn't budged. Catholic social thought, Wills observes dutifully in *Confessions,* takes the family as "the basis and model for society." As early as 1970 he noted in America "a desperate thirst for community, for social bonds, new 'families,' communes"; at the end of *Nixon Agonistes* he floats a tentative hope, a vision for the future in which Americans muster the "nerve and honesty to . . . shatter the individualist basis of our politics."

It's not surprising that in recent years members of the "communitarian" movement have tried to claim Wills for their own. Amitai Etzioni, pointman for the movement, offered to recruit him for *The Responsive Community,* the journal Etzioni edits. Wills declined. "It's not a position that's going to make much headway in the immediate future," he told me. "I don't see that there's much of an audience to think in those terms." No sign on the horizon that American individualism will soon be shattered, but Wills doesn't seem too discouraged. "I don't expect ideal circumstances," he told me. "Every culture labors under its own problems. I believe in original sin." When I asked if he thought of individualism as America's original sin, he replied, "No, I would call it a mistake."

Which brings us to the murky topic

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INVENTING WILLS

of religion. Though he occasionally has tough words for the Roman Catholic Church, and tougher words for the pope, Wills says he is a practicing Catholic, that he attends Mass every week. When he writes about Catholicism, however, he mostly sticks to points of doctrine or theology. The nature and intensity of his personal belief remains unclear. Some of his admirers, including the adamantly secular Christopher Hitchens, a regular contributor to *The Nation,* think Wills should spell out his position on the supernatural. "Does he believe in an interested, benign Creator?" Hitchens asked. "Does he believe that the essential revelation has already occurred, the sacrifice of the number one son? He can skip Lourdes and Fatima, maybe even transubstantiation, but if he calls himself a Catholic he has to decide—it's an unpostponable choice." Hitchens considers a fuzzy record in these matters a sign of *faiblesse.* Wills did publicly affirm his belief in Christ in a very brief, almost comically indirect credo originally published twenty years ago in *Harper's* and reprinted in *Lead Time*—but like many other faint autobiographical flashes in the Wills oeuvre, it's a distancing performance.

This aversion to self-disclosure is characteristic of Wills's intellectual style. He's a detached figure, more of a critic than a proselytizer. He prefers unpacking the beliefs of others to pushing his own. And yet his archaeological approach tends to turn up earlier incarnations of ideas he himself holds dear. He excavates with an eye to his own ideological sympathies—a tendency especially evident in a series of books about the American past (call it the Favorite Fathers Foursome): *Inventing America: Jefferson's Declaration of Independence* (1978); *Explaining America: The Federalist* (1979); *Cincinnatus: George Washington and the Enlightenment* (1982); and *Lincoln at Gettysburg: The Words That Remade America* (1992). It's a fearsomely ambitious quartet, in which he charts the evolution of the idea of America; at the same time, it's an elliptical testament of political faith.

The histories have attracted fervent admirers. Andrew Delbanco, an Americanist at Columbia University, remembers that "reading *Inventing America* was a big experience for me. This struck me as intellectual history at its best. It was a book that managed not to whitewash the repugnant aspects of Jefferson's racial attitudes, but at the same time tried to understand Jefferson in the context of his intellectual world, so that one could reconcile the idea of Jefferson the democrat with Jefferson the racist." *Cincinnatus,* though it vanished quickly from sight, is much praised for its thorough and ingenious reading of the iconography of Washington—Wills's most sustained and successful foray into art history. *Lincoln at Gettysburg* won a Pulitzer prize and graced the bestseller list for three months.

Wills's attitude when he tackles a subject suggests that he has staked a claim, as though he were the first writer on the case (or the first with any brains), as though his early bird posturing gave him proprietary rights.

The applause, however, has not been universal. When *Inventing America* first appeared, Wills was regarded by specialists in the field with suspicion and sometimes overt hostility. Judith Shklar's review in *The New Republic* drew attention in its opening line to his interloper status: "Garry Wills is an investigative reporter," Shklar announced, "uncovering a conspiracy to distort the Declaration of Independence." She went on to call the book "terrible intellectual history."

Shklar's derisive attack is more than just a salvo in a battle over turf. Wills argues for the influence on Jefferson of Scottish Enlightenment philosophers Thomas Reid and Francis Hutcheson—and against the decisive influence of John Locke. At stake is the character of the Declaration as Jefferson conceived it, the original meaning of phrases like "all men are created equal" and "the pursuit of happiness." If Locke, as is commonly assumed, was indeed the presiding genius, then the document is deeply imbued with individualistic ideology; self-interest and individual rights are lodged at the core of the American social contract. Wills prefers a different scenario. He enlists Reid, champion of "common sense" (which Wills glosses as "communal sense, the shared wisdom of the community"), and Hutcheson, champion of "moral sense" (an innate faculty "gratified by the sight of benevolence"), in his attempt to show that the Declaration has been consistently misread. Other students of Jefferson's philosophy, according to Wills, "do not see how central the moral sense was to the whole British-American philosophical endeavor" of the mid-eighteenth century. "No politics built upon the moral sense," he argues, "could make self-interest the foundation of the social contract." He hammers home the idea that Jefferson conceived of government as an expression of man's inherent sociability.

Community and public good— those are the virtues, dear to the Scottish Enlightenment, that Wills seeks to restore to Jefferson's Declaration. Shklar's fierce reaction to his argument is partly a symptom of her loyalty to the Lockean tradition. Even if Shklar is right and Wills wrong, even if the moral sense is not central to Jefferson's political philosophy, it's clearly for Wills himself a tremendously important principle. And Francis Hutcheson, an eloquent apostle of sociability who thought of proper action as that which benefits society, can claim a prominent spot in Wills's pantheon of Favorite Fathers.

Thirty-three years of university life—but Wills has never been plugged into the academic circuit; you won't see him on panels at

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conferences or conventions. He even renounced his own tenure, a most unacademic act of self-abnegation. In 1980 Wills was appointed Henry R. Luce Professor of American Culture and Public Policy at Northwestern; he was also named department chairman. Eight years later he resigned his position, and since 1989 he's been teaching only one course per year. "I gave up tenure," he told me, "because it made it very hard for me to do the writing I wanted to do." It wasn't the teaching load, but the committee meetings, the fruitless searches. "I could have cut back drastically and kept tenure," he added, "but if you're paid as a full professor you should perform as a full professor."

As a full-time writer, he is dauntingly efficient. "I write very fast," he said. "Writing doesn't take any time at all—reading does, and research. I like to write. Words come easily, so if I know what I want to say I just sit down and write it. It's just a quirk." Wills told me this with an air of bland modesty. Another person delivering that last line might produce a comic effect, or shy charm: *It's just a quirk.* Someone else might try for such an effect and fail. Not Wills. He is plainspoken, and so uninflected in his self-presentation as to seem stolid. Wills in person does not much resemble Wills in print; his conversation is less nimble than his prose, less witty.

Which is not to say that on paper he's a fireworks fiesta. Always correct and often spirited, he is never showy. In the process of panning Wills's first book, *Chesterton,* which he mistook for a doctoral dissertation, Evelyn Waugh paused to consider the prose: "It is not uniformly bad. Indeed, again and again he shows himself capable of constructing a grammatical, even an elegant sentence." Waugh added, "He is a young man without the dandyism proper to his years." The second judgment is still entirely valid today. Unlike, say, Tom Wolfe, Wills never parades a style. When he allows himself a clever riff, he quickly reins it in. The overall tone is purposeful: *If I know what I want to say I sit down and write it.* What he writes—the many millions of words—is what he wanted to say.

At times his self-confidence shades into complacency and grates on the reader. Smug, hubristic, arrogant, priggish, moralistic, humorless—I've heard admirers, fans who have never met him, accuse him of all these things. His attitude when he tackles a subject suggests that he has staked a claim, as though he were the first writer on the case (or the first with any brains), as though his early bird posturing gave him proprietary rights.

Once Wills has imposed his authority, he can engage the reader with a fearless display of seriousness. Consider this splendid passage from *Lincoln at Gettysburg,* in which he describes how the Constitution was utterly transformed when Lincoln, standing at the podium, invoked the preamble to the Declaration and lodged it permanently in the nation's collective unconscious:

> [Lincoln] performed one of the most daring acts of open-air sleight-of-hand ever witnessed by the unsuspecting. Everyone in that vast throng of thousands was having his or her intellectual pocket picked. The crowd departed with a new thing in its intellectual luggage, that new constitution Lincoln had substituted for the one they brought there with them. They walked off from those curving graves on the hillside, under a changed sky, into a different America.

Wills is a man who believes in the mighty power of words; he refuses to use them frivolously.

A (reluctant) liberal who prefers historical inquiry to partisan wrangles and policy disputes; a Catholic who keeps his piety out of sight; a part-time professor who wanders freely outside the campus perimeter—the public intellectual, Wills-style, transcends day-to-day affiliations. He's a little remote, impersonal, even lofty. But in an age of sound bites and intellectual performance art, amid the ego-clamor of every brainy "I" eager to score a point for the home team, Wills's reticence comes as something of a relief. It's a kind of conservatism with which he's kept faith. LF

Adam Begley is a contributing editor of Lingua Franca. *His article, "Terminating Analysis," appeared in the July/August 1994 issue of* LF.

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Grounds for Dismissal

A distinguished professor's questionable past finally catches up with him.

by Daniel Gross

Locking a set of keys in a car is humiliating for anybody. Such a gaffe can be all the more embarrassing for an academic, conjuring as it does the hoary stereotype of the absent-minded professor.

But when Tulane University history professor Linda Pollock slammed a locked car door shut with the keys still in the ignition in December 1988, it triggered more than a brief bout of sheepishness. Over the next several years, this single random act precipitated a series of events that would ruin a successful academic career, bring shame and grief upon two universities, and enmesh the City University of New York in a bitter, four-year effort to purge itself of a recently hired faculty member with a surprising past.

The keys and the car in question didn't belong to Pollock. They belonged to Dino Cinel, a Tulane historian and a Catholic priest whom Pollock was openly dating and would later marry. And Cinel's story—a sordid New Orleans tale of sex, lies, and (yes) videotape—raises crucial and thorny questions: about the meaning of fraud; about the methods by which tenure is awarded and retracted; about the ways universities gain and disburse confidential information; and about the complications that arise when political expedients prevail over academic needs in faculty hiring decisions.

Pollock had just driven Cinel to the airport to catch a flight for his native Italy. Cinel, who had been teaching American history at Tulane since 1979, was known as a roguish character on campus. Possessed of a disarming charm and a vaguely European accent, he tooled around campus on a motorcycle and expected his students to rise when he entered a classroom. His lifestyle had raised eyebrows, even in the *bon temps* climate of the Big Easy. While Cinel lived in the rectory, heard confessions, and said Mass at St. Rita's, a massive yellow-brick church in the city's picturesque Uptown district, he publicly dated Pollock, a female colleague.

After Linda Pollock called the rectory at St. Rita's on December 29, Father James Tarantino entered Cinel's room to search for an extra set of keys. There, he made a discovery that would raise even the most jaundiced eyebrow: a multimedia stockpile of child pornography. The collection included photographs and magazines featuring young men (one magazine had an article entitled "Young Boys Are Fun in Bed"), and a collection of videotapes featuring various unconventional sexual indulgences. Shot by Cinel in his own rectory quarters, several of the videotapes captured Father Dino performing oral and anal sex with one, and sometimes two, young men; encouraging one brother to have

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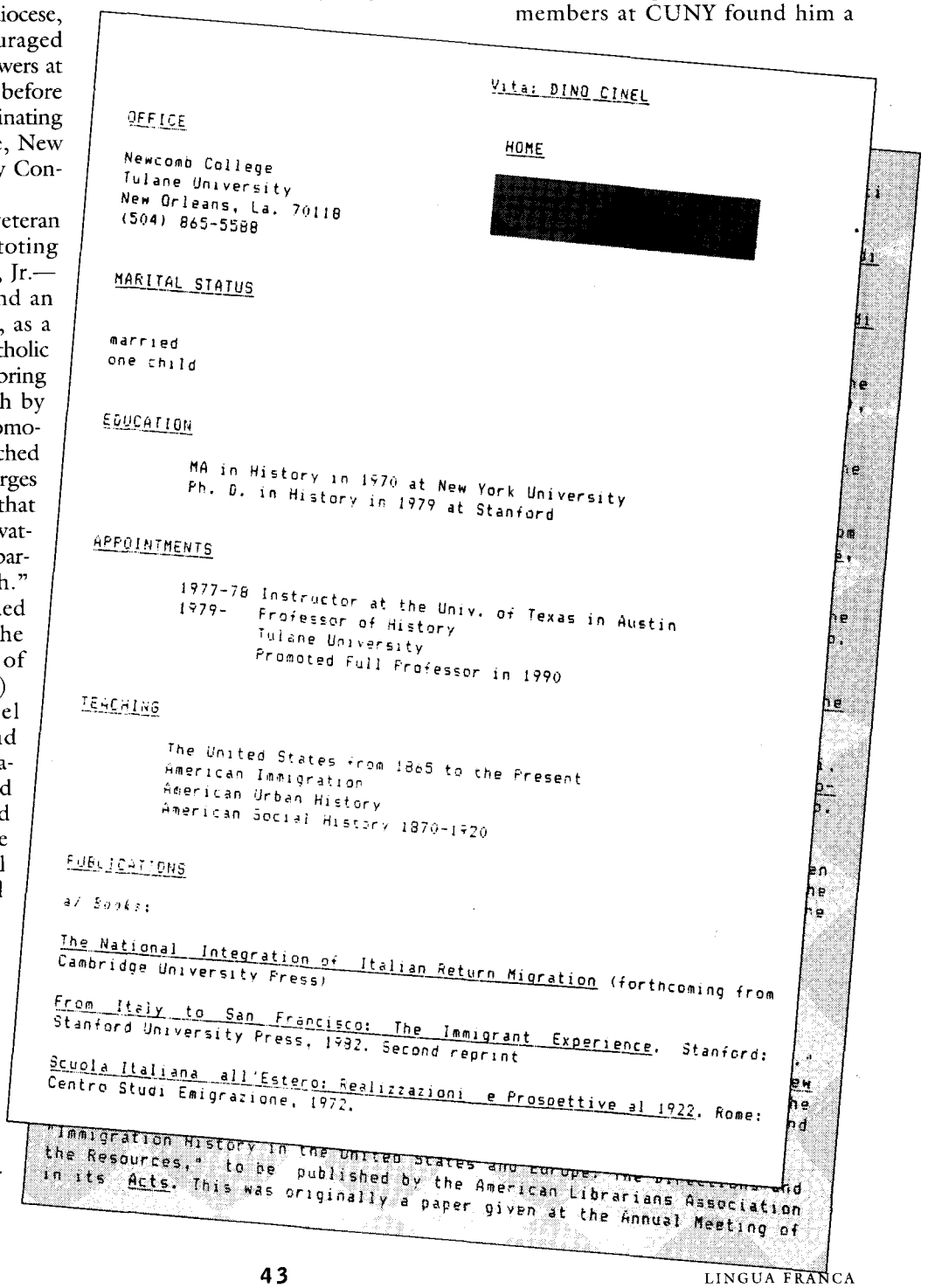
sex with another; and smoking marijuana with teenagers.

The church's first reaction was to sweep the problem under the rug. On December 29, Archbishop Philip Hannan, head of the New Orleans diocese, called Cinel in Italy and encouraged him not to return. Then, the powers at St. Rita's waited three months before rendering the potentially incriminating stash unto Caesar—in this case, New Orleans District Attorney Harry Connick, Sr.

Connick, a politically savvy, veteran D.A.—and father of the gun-toting Sinatra manqué Harry Connick, Jr.—was a St. Rita's parishioner and an acquaintance of Cinel's. And, as a devout Catholic in a heavily Catholic city, Connick had no desire to bring mortification upon the church by exposing one of its priests as a homosexual pedophile. Connick launched an investigation but filed no charges against Cinel, later conceding that his prosecutorial sloth was motivated in part by a desire not to embarrass "Holy Mother the Church." (Tulane officials have maintained that neither the church nor the D.A.'s office informed them of Cinel's precarious circumstances.)

Nonetheless, when Cinel returned from Italy, he found himself in an unpleasant predicament. Booted from his post and rooms at St. Rita's, Cinel faced criminal investigations by the New Orleans D.A. and federal authorities, and possible civil lawsuits from some of the young men in the videos.

Salvation appeared, however, in the form of a job posting. The City University of New York had advertised for a "Distinguished Professorship" in Italian-American immigration studies. Cinel applied for the job in February 1990, and trekked north to meet with the search committee at the College of Staten Island (CSI) two months later. Apparently, Cinel's powers of seduction didn't extend merely to Pollock, or to the young men he picked up in the French Quarter. An excellent performer, Cinel gave an impressive job talk on his work on Italian-American immigrants in San Francisco. If anything, search committee members at CUNY found him a



Vita: DINO CINEL

OFFICE

Newcomb College
Tulane University
New Orleans, La. 70118
(504) 865-5588

HOME

[redacted]

MARITAL STATUS

married
one child

EDUCATION

MA in History in 1970 at New York University
Ph. D. in History in 1979 at Stanford

APPOINTMENTS

1977-78 Instructor at the Univ. of Texas in Austin
1979- Professor of History
Tulane University
Promoted Full Professor in 1990

TEACHING

The United States from 1865 to the Present
American Immigration
American Urban History
American Social History 1870-1920

PUBLICATIONS

a/ Books:

The National Integration of Italian Return Migration (forthcoming from Cambridge University Press)

From Italy to San Francisco: The Immigrant Experience. Stanford: Stanford University Press, 1982. Second reprint

Scuola Italiana all'Estero: Realizzazioni e Prospettive al 1922. Rome: Centro Studi Emigrazione, 1972.

"Immigration History in the United States and Europe: The Direction and the Resources," to be published by the American Librarians Association in its Acts. This was originally a paper given at the Annual Meeting of

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Grounds for Dismissal

little too mild. "My only hesitation about him was that he seemed as square as a box," says committee member Robert Viscusi, a Brooklyn College English professor. Cinel returned to New York in June 1990 to meet with officials at CUNY's graduate center, where, if hired, he would hold a joint appointment.

Cinel was uniquely qualified for the post—he was one of the few professors in the country fitting the job description, which called for a senior-level faculty member specializing in the history of Italian-American immigration. Plus, his credentials were impeccable. He held an M.A. from New York University and a Ph.D. from Stanford, where he worked under professors David Kennedy and Carl Degler. Cinel had written reviews for prestigious journals including *The Journal of American History,* and had produced two books on Italian-American immigrants: *From Italy to San Francisco* (Stanford University Press, 1982); and *The National Integration of Italian Return Migration, 1870–1929* (Cambridge University Press, 1991). The latter volume was part of a series jointly edited by Nobel laureate Robert Fogel and Harvard's Stephan Thernstrom.

In both works, Cinel focused on the largely ignored phenomenon of Italian return migration. (In the early years of the twentieth century, as many as 60 percent of the Italian immigrants who arrived on American shores returned home.) In his first book, Cinel used Italian and American sources to investigate the socioeconomic conditions in Italy that spurred the mass migrations to the United States. Then, he focused in great detail on the various ways that Italians assimilated to life in San Francisco, offering both quantitative measures of job placement, and a narrative of the growth of community infrastructure. In his second book, Cinel focused on the public discourse in Italy surrounding the return migration, and related the return migration experience to the rise of Italian nationalism.

THE TIMES-PICAYUNE

Linda Pollock and Dino Cinel

Cinel's work was solid and impressed the committee. "He was just enormously plausible," says Viscusi, who specializes in Italian-American literature. "He was so plausible that it silenced your desire to question." There were, however, some holes in his presentation—specifically some large gaps in his curriculum vitae. "I looked at his vita, and noticed that there was an awful lot of white space," said CSI history professor Sandi Cooper. "There were a whole bunch of years missing." Not to mention an entire career: Cinel's CV omitted the fact that he had been a priest for twenty years, and that the social historian had spent his undergraduate years at a seminary run by the Scalabrinian order in Italy. (There, as a teenager, he had sexual relations with the headmaster priest, Cinel later said in a videotaped deposition.) In fact, there was no description of any sort of undergraduate education.

"We knew damn well that there is no equivalent of a B.A. in Italy or France," says CSI historian David Nasaw, a member of the search committee. "So therefore because he had a M.A. from NYU and a Ph.D. from Stanford, we assumed they were the dominant degrees that counted." And since Cinel looked younger than his forty-nine years, the committee didn't think to ask what he had been doing in the years before he obtained his Ph.D. in his late thirties. In any case, such committees are generally reluctant to ask a candidate's age, or pursue inquiries into a candidate's past life, for fear of later being sued for discrimination.

There was, however, one search committee member who was aware of Cinel's previous calling. Father Lydio Tomasi, who had known Cinel for more than twenty years, was a fellow member of the Scalabrinian Fathers. Oddly enough, Cinel had lived at Tomasi's Staten Island–based Center for Migration Studies, which has no formal connection to CUNY, when he first came to the United States in the late 1960s. But while Tomasi, who didn't return calls for this article, revealed to his fellow search committee members that Cinel was a friend, he didn't see fit to tell them of Cinel's previous career. "It was quite irrelevant," he later told a reporter from *Vanity Fair.*

What was a Staten Island priest without any university affiliation doing on a CUNY search committee? Good question. This was no normal search committee. As executive director of the Center for Migration Studies, Tomasi represented the local Italian-American community. And it was not surprising that this

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community had a voice in the proceedings. The CUNY chair had been created by the state legislature as part of an effort to mollify a politically active ethnic group long angered by alleged institutional maltreatment. As early as 1978, New York's state legislature held hearings into allegations of discrimination against Italian-Americans at CUNY. The chair was installed at the 13,000-student CSI, which had only recently evolved into a four-year college, largely because of Staten Island's large Italian-American population, and because of the influential Italian-American politicians who reside in the borough.

Despite CUNY's efforts to fill the chair, the complaints of mistreatment persisted. In 1991, after Cinel's hiring, Italian-American faculty members filed a lawsuit charging that the university continued to discriminate against them. The suit was filed after CUNY tried to move the John D. Calandra Italian-American Institute from its headquarters on Manhattan's West Forty-third Street to a less prestigious location on Staten Island. In 1994 CUNY settled the lawsuit by agreeing to make the institute a unit of Queens College and promising to hire another distinguished professor of Italian-American studies. "CUNY is the only university, I believe, that has made Italian-Americans an affirmative action protected group," says Steven Balch, president of the anti-PC National Association of Scholars.

CSI's nine-person search committee was chaired by Barry Bressler, CSI's vice president for academic affairs. Conspicuously absent from the committee was Sandi Cooper, the college's senior faculty member in Italian history. "When the president of CSI announced that the university had authorized the appointment of a distinguished professor in Italian-American studies, I objected to the whole process from the start," she says. "When the special appointments are concocted by an administration, usually for political reasons, they're effectively taking the lead in deciding the curriculum." To Cooper, the entire undertaking represented an intolerable usurpation of faculty prerogatives.

Ignoring any misgivings, CUNY tendered a formal offer to Cinel on December 5, 1990, which he accepted within a week. Just two months later, Cinel did what many partners in two-career academic families are forced to do: He left his wife and their infant child behind in New Orleans and took up residence on Staten Island. Upon his arrival, Cinel, the only one of CUNY's eighty-odd "Distinguished Professors" on CSI's faculty, was fêted by the local gentry. CSI president Edmond Volpe hosted a party for him, which was covered by the *Staten Island Advance* and attended by a bevy of borough dignitaries.

Cinel "was just enormously plausible," says one search committee member. "He was so plausible that it silenced your desire to question."

On Staten Island, Cinel quickly became a celebrity. "He had his arm around every major politician and business leader," says David Nasaw. "He was unbelievable. Every Rotary Club, every Kiwanis Club, every possible reception. He was all over the place." For the middle-aged scholar was more than just a teacher. Occupying an eighth-floor office that overlooked the Statue of Liberty and Ellis Island, Cinel was living testimony to the continuing Italian-American immigrant saga—a *Staten Island Advance* feature on him bore the headline PROFESSOR TEACHES THE HISTORY HE HAS LIVED.

Arriving at CSI on short notice, Cinel was assigned to team-teach a modern American history survey course with Nasaw. "For that whole semester, he was terribly distracted and unorganized," says Nasaw, the author of a book on popular amuse-

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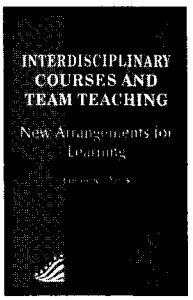

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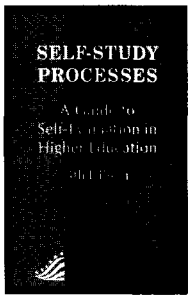

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Grounds for Dismissal

ments in nineteenth-century America. "It was a disaster from beginning to end." Nasaw recalls that Cinel regularly missed sections and office hours. It seemed like he had "something on his mind."

Before the close of the spring semester, the world discovered what was distracting the bespectacled professor. A private investigator in New Orleans, frustrated at District Attorney Connick's refusal to prosecute Cinel, had shown some of the scandalous

EX-PRIEST ADMITS TRYSTS WITH TEEN BOYS IN CHURCH

By ROB POLNER

A former priest who teaches in the City University system is embroiled in a sex scandal after admitting he shot dozens of porn videotapes with boys in his church rectory.

More than 100 hours of tape showing Dino Cinel engaging in sex with boy prostitutes during the early 1980s, when he was a New Orleans priest, are being reviewed by investigators.

Some of the youths — at least a half-dozen in all — came from a Catholic youth shelter called Hope Haven, Cinel told The Post.

The explosive case may be the most documented example ever of pedophilia involving a member of the religious community, child-abuse experts said.

Cinel admitted in a court deposition that he molested several boys. That admission prompted New Orleans District Attorney Harry Connick — father of pop star Harry Connick Jr. — to receive yesterday an investigation of Cinel, whom the DA declined to prosecute two years ago.

The ex-priest gave the deposition last August, but it surfaced only Tuesday in New Orleans TV news re-

"What I did was wrong."
EX-PRIEST DINO CINEL

prostitutes he met in the New Orleans French Quarter.

He described the teens as "consenting adults." But some of the videos featured "three or four" other boys who, he said, may have been under 17 — making them minors under Louisiana law.

"They could have been underage. They didn't carry identification papers with them," said Cinel.

The videos, he insisted, "were for personal use only." One of the youths, Chris Fontaine, asked him to send nude photographs to a Denmark child-porn distributor, Cinel said.

Fontaine's lawyer, Darryl

Cinel said he received psychological counseling and

up the case, Connick said he

been reviewing the porn materials.

Cinel said yesterday: "I'm

"I'm sure there are psychological reasons why we do the things we do." Cinel

REPENTANT PROFESSOR: *Ex-priest Dino Cinel, now a City University professor at The College of Staten Island, has a wife and daughter and says he has received psychological counseling.*

videotapes to a New Orleans television reporter. The story broke on a New Orleans TV station and in *The Washington Times* on May 14, 1991.

CSI was unprepared for the ensuing media onslaught, as television crews and hordes of reporters converged on Staten Island; they buttonholed students for interviews and staked out Cinel's house in the tidy Castleton Corner section. The emerging details proved marvelous tabloid fodder. EX-PRIEST ADMITS TRYSTS WITH TEEN BOYS IN CHURCH, blared the *New York Post*.

Cinel's reaction was remarkably blasé. In an interview with the *New York Post*, he conceded that "what I did was wrong," and noted that some of the videos may have featured boys who were underage. Still, he insisted that his relationships with young men had certain benefits: "I felt like a father to them, and I'm sure they felt like sons to me." In a taped deposition for a civil lawsuit filed against him by one of the young men, Cinel blithely discussed his conduct without the slightest hint of remorse or contrition, freely admitting that, when he moved to New Orleans, he had called the D.A.'s office to inquire about Louisiana's age of consent. (The age was 17.) Asked about the young man who was suing both him and the church, Cinel declared that "considering the promiscuity in which he was living, I was the best person he could have had sex with." This was the last interview Cinel would grant. Upon orders from his lawyers, he became silent about his past and his plight.

When it turned out that its newly installed distinguished professor was not only a defrocked priest, but a prodigious defrocker of young men, CUNY faced a dilemma. Renegade bisexual pedophile married priests aren't welcome in many communities, and particularly not on Staten Island, whose cultural mores closely resemble those of Long Island's homogenous, conservative hamlets. During the 1994 election campaign, in which New York's Democrats nominated an openly gay family-court judge named Karen Burstein for attorney general, Staten Island Borough President Guy Molinari unabashedly told the press that lesbians simply weren't fit to hold such an office.

Faced with a chorus of complaints, CUNY took action. First, it barred Cinel from the classroom. As Barry Bressler told *Vanity Fair* in 1991: "The highest priority is to avoid contact between him and students." Next, CUNY's president refused to renew Cinel's annual distinguished professor appointment; Cinel immediately lost the $20,000 bonus that came with the title.

But at that point, the university was stymied. There's only so much you can do to a tenured professor. And while Cinel assented to the demand that he stay out of the classroom, he refused to resign. In response, the university was forced to kick-start its logy grievance and arbitration process. On December 27, 1991, CSI president Edmond Volpe wrote a formal letter of intent laying out the university's case against Cinel. Among the charges: "conduct unbecoming a member of the staff"; "incompetent or inefficient service"; and "neglect of duty." In the university's opinion, the allegations against Cinel and the conduct to which he had freely admitted in the press and in taped depositions had rendered him unable to perform key elements of his job—such as teaching in a classroom, acting as a role model for local Italian-Americans, and participating in community outreach and fund-raising programs. In addition, the university maintained that Cinel's failure to inform the search committee of important details about his past amounted to an act of deception.

By now, Cinel was far from beloved by his fellow faculty members. But CUNY's faculty union, the Professional Staff Congress, was obliged to defend him. And the union's counsel, Nicholas

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Russo, who resembles a less empathetic version of Alan Alda, took up the case with gusto. In the United States, only a handful of tenured professors are stripped of their jobs every year. Why should Cinel be one of them? After all, none of the allegedly improper conduct had occurred in relation to his position at CUNY or his position at Tulane. And Russo believed the courts would be on Cinel's side: New York state law provides that CUNY tenure can be removed for misconduct only if the conduct constituted a crime when it was committed, and if it occurred within five years of the hiring. Cinel insisted that virtually *all* the events captured on videotape had occurred more than five years before his arrival at CSI. Besides, Cinel had come to Staten Island with a clean legal slate. "He was investigated by the [New Orleans] D.A.'s office, [and the investigation] was concluded before he applied for a job at CUNY," says Russo.

In fact, it was only after the existence of Cinel's videotapes was made public that an embarrassed D.A. Connick finally filed a criminal complaint against the professor—for possession of child pornography. "[Connick] got caught with his pants down," said Cinel's attorney in Louisiana, Arthur "Buddy" Lemann, a prominent New Orleans barrister known for sporting saddle shoes and three-piece white linen suits.

In September 1993, CUNY's internal review concluded that Cinel should be terminated. Russo and Cinel protested. At that point, the case went before an outside arbitrator, as prescribed by the university's collective bargaining agreement, and assumed all the aspects of a trial. In eighteen sessions spanning fifteen months, lawyers on both sides summoned witnesses to testify on their clients' behalf and entered volumes of documents and stacks of videotapes as evidence.

Meantime, CUNY, though perpetually strapped for funds, continued to pay Cinel his $70,000 annual salary. The historian was assigned a sinecure at CUNY Press, whose offices were on Manhattan's West Forty-first Street, just around the corner from the vice shops of Times Square. At the time, the press had just three employees, and was in the process of being disbanded. When CUNY officially shut down the press in the spring of 1992, Cinel received a research assignment at the CUNY graduate center and worked out of his home. It's not clear what research Cinel was doing; he has published no articles, books, or reviews in the years since his past was laid bare in the tabloids.

Finally, on Valentine's Day 1995, nearly four years after CUNY first barred the professor from the classroom, arbitrator Jonathan Liebowitz ruled against the historian. In a fifty-eight-page decision, Liebowitz found that Cinel had abused his authority as a priest, and had engaged in conduct unbecoming a CUNY faculty member.

Is leaving information off your CV and job application tantamount to fraud? After all, CV's are by their very nature selective.

Taking pains to note that the case had nothing to do with homosexuality, Liebowitz focused on CUNY's allegation that Cinel had defrauded the university by failing to reveal crucial information about his background and past conduct. The arbitrator's finding can be appealed only on exceedingly narrow technical grounds. According to his attorney, Cinel has no plans to do so.

Liebowitz's ruling begs a major question, though. Is leaving information off your CV and job application tantamount to fraud? And is it grounds for dismissal? After all, CV's and résumés are by their very nature selective. "On a résumé, the problem is that it's just a set of information that a person is offering," says Lisa Lerman, a visiting law professor at American University. "If you're asking if [it's] deceptive to leave off a major area of professional activity, I would say yes." But, she notes, not mentioning that you've worked as a priest when you apply for a job as a historian doesn't necessarily constitute outright fraud.

Such application-process quandaries are hardly unique to CUNY. Take, for example, the ongoing effort of South Carolina's Benedict College to strip employment from a tenured professor, John Crangle. Crangle, a law professor and campus gadfly, had been openly critical of the Benedict administration's handling of a financial crisis at the historically black college. Then, in January 1992, the Columbia, South Carolina *State* reported that back in 1970, Crangle had jumped bail on a misdemeanor assault charge leveled against him for participating in an antiwar demonstration at South Dakota State University, where he had been an instructor.

After the story was published, Crangle paid a fine and closed the books on the bench warrant, which had been pending for more than twenty years. But in reviewing Crangle's file, Benedict College discovered that Crangle hadn't listed his three-year stint at SDSU on his initial employment application. So in May 1992, Vice President for Academic Affairs Ruby Watts recommended Crangle's dismissal, referring to the law professor as a "fugitive from justice" and dubbing his omission of his SDSU appointment as a "falsification of information concerning qualifications for a position." Crangle is now suing the college for reinstatement.

In the CUNY case, Nicholas Russo claimed that Cinel didn't perpetrate a fraud because he didn't lie about his past. After all, nobody ever asked Cinel if he was a priest, or if he had engaged in affairs with young men, or if his cache of child pornography had been turned over to the New Orleans district attorney. Don't ask, don't tell. Right? The arbitrator disagreed. "Dr. Cinel is not in a position to argue narrowly that no one asked him about these things; it was his obligation to reveal them," Liebowitz wrote in his decision. And some search committee members say that if they had known he was a priest, that fact would have made all the difference. "That would have set in line a whole series of questions,"

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Grounds for Dismissal

says David Nasaw, engaging in what is known in historical circles as a counterfactual argument.

Nasaw's intuition may be right. But, without a doubt, the CUNY search committee would have had to tread gingerly in pursuing a line of questioning into Cinel's life as a pastor. Like all employers, universities are subject to Equal Employment Opportunity Commission regulations. Since improper questions can open the door for unsuccessful candidates to sue for discrimination, employers are discouraged from probing an applicant's religious affiliation, lifestyle, child-care needs, and general medical history. Even an apparently innocuous question—such as "Where were you born?"—can be verboten. "It may bespeak an interest in the candidate's nationality, an irrelevant qualification, which has historically been a basis for discrimination," American Association of University Professors general counsel Ann Franke has written. (This is rather ironic, of course, given that the circumstances of a candidate's birth are often a crucial consideration in affirmative-action hires.)

Nor could CUNY have necessarily gained much information about Cinel from Tulane. "There are clearly legal pressures against the first university revealing information in that kind of a context," says William Kaplin, a Catholic University law professor who specializes in higher-education law. "There are privacy laws that make some of that information confidential or give the individual the right to object to its dissemination." For example, charges of sexual harassment—since they are just charges—are not routinely disclosed.

In academia, more often than not, the prevailing ethic is "caveat hirer." For, quite apart from legal considerations, universities often have an interest in not disclosing their files on professors they employ. After all, the best way to get rid of a tenured problem is to have another university hire the professor away. Earlier this year, Steven Katz, a Cornell historian who has both passionate proponents and detractors in Ithaca, was appointed to head the Holocaust Museum in Washington, D.C. But Katz stepped down in March after *The Washington Post* reported that Cornell had censured him in 1991 for taking a paying job while on a paid study leave, and that he had made certain inflated claims about his completed and published scholarly works. "There were rumors that when Katz was being considered by the Holocaust Museum, his enemies were telling people to keep quiet about his rather sordid history here," said one Cornell source. "Otherwise he wouldn't leave." Katz is still teaching at Cornell.

Apart from legal considerations, universities often have an interest in not disclosing their files on professors they employ. After all, the best way to get rid of a tenured problem is to have another university hire the professor away.

Even if the Tulane administration had the legal permission to speak up, and wanted to do so, could it have? There is some question as to what Tulane officials knew and when they knew it. Certainly everyone at the university knew Cinel was a priest. But Tulane provost James Killroy, who was dean at the time, says he and the rest of the administration were ignorant of the circumstances under which Cinel left the church and of the various investigations into Cinel's activities until after the story broke in the media. "I did not know at the time what was going on," he says.

But there are indications the Tulane administration did know something was amiss. "The administration would have known about the investigations in early May or April of 1989," says one Tulane source. According to this source—as well as published reports—Kilroy told the chairman of his history department to direct the faculty not to respond to media inquiries about Cinel. That was a full two years before the story broke in the press. Whatever the truth of the matter, Cinel continued to teach at Tulane until he left for CUNY, and he received positive recommendations from Tulane officials. David Nasaw notes that Tulane was less than cooperative after the story broke: "We tried to get what his record was when he applied to Tulane, and we were told that it had been destroyed."

Due to the bizarre and tawdry nature of the Cinel case, all the parties involved believe that few practical lessons can be drawn from it. While the fiasco stimulated a certain amount of soul-searching in New Orleans and New York, CUNY hasn't changed the way it examines potential hires. Nor has Tulane altered its policy about releasing information on its employees who seek jobs elsewhere.

But the case does say much about how openness and secrecy coexist in the ultracautious world of academia. Has the hiring process become rife with suppressed information and bureaucratized ignorance? Because of the difficulty in obtaining accurate information through official channels, and because of a growing wariness about leaving a negative paper trail that could provide a basis for lawsuits, professors are increasingly turning to informal networks to gain information about potential hires. "If you are interested in what kind of a colleague someone is going to be, you often get people making phone calls asking those kinds of questions," says Isaac Kramnick, a professor of government at Cornell and a former associate dean of that university's College of Arts and Sciences. "And I am personally likely to be honest in a phone call that

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doesn't go on a piece of paper," he adds. So much for objective job searches based on careful and studious review of credentials and scholarship.

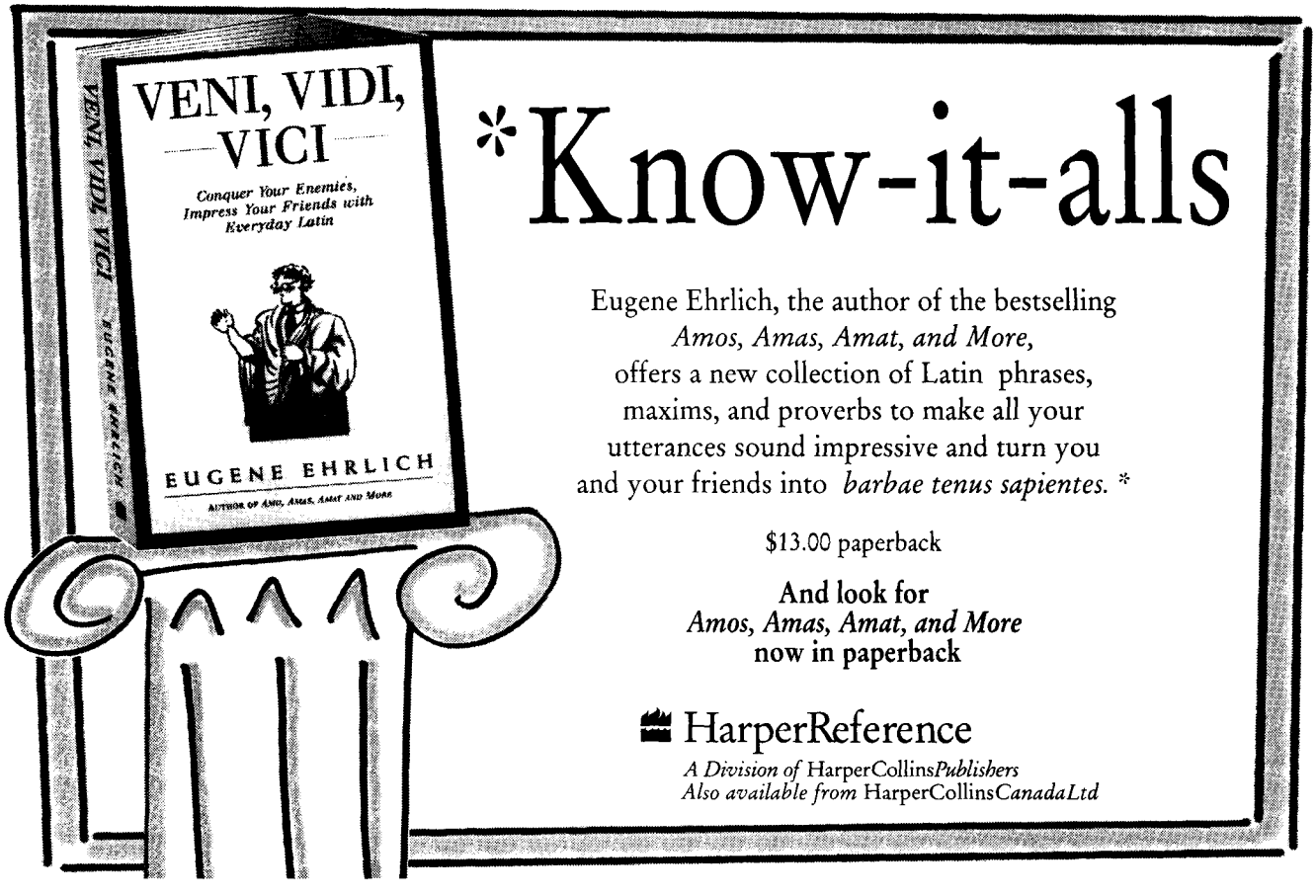
Today Cinel lives in New Orleans with his wife, who still teaches at Tulane, and their daughter. Pollock, who didn't return phone calls for this article, is said to believe her husband was the target of homophobic animosity. Meanwhile, the history department at Tulane has been riven by the scandal. Arrayed against Pollock are those who were outraged not only by Cinel's behavior but by his apparent lack of remorse. "We just couldn't even meet together without some kind of blowup," says one Tulane historian.

In his interview with the *New York Post,* Cinel said that he went through "therapy" in the late 1980s and no longer pursues young men. He also believes himself innocent of any crime. Technically, he's right. A civil case filed by one of Cinel's former companions was settled by the church earlier this year. And Cinel's New Orleans lawyer, Buddy Lemann, is continuing to fight the pornography possession charge, which has yet to go to trial. Lemann has challenged the constitutionality of Louisiana's child-pornography statute in the U.S. Supreme Court and has sought to have Connick disqualified. "Connick was not acting as a law-enforcement officer, but as a canonical officer," Lemann says. Nearly seven years after the pornography collection was discovered at St. Rita's, Cinel has yet to suffer any legal sanction.

Because of the difficulty in obtaining accurate information through official channels, professors are increasingly turning to private networks to gain information about potential hires.

At CUNY, where Cinel made a lot of very smart people look very stupid, there is lasting antipathy toward him. "We did feel mighty silly when this broke in the newspapers," says Robert Viscusi. The vindication of finally winning the arbitration case has eased the embarrassment somewhat. But the experience with Cinel will certainly color future job searches. "Either we have to assume good faith on the part of the applicant," David Nasaw says with an air of resignation, "or we have to begin to hire surveillance experts and private detectives." LF

Daniel Gross is a writer who lives in New York City. His work has appeared in New York *magazine,* The New York Observer, *and other publications.*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Brockman, Norbert C. ***An African Biographical Dictionary.***
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Harris, Gordon. ***Organization of African Unity.***
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AGRICULTURE

Arntzen, Charles J. and Ellen M. Ritter. ***Encyclopedia of Agricultural Science.***
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ANIMALS

Bell, George and Diane B. Rhodes. ***A Guide to the Zoological Literature: The Animal Kingdom.***
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Carley, Rachel. ***The Visual Dictionary of American Domestic Architecture.***
Holt. ISBN 0-8050-2646-0, $40.00. *LJ*

Lounsbury, Carl R. ***An Illustrated Glossary of Early Southern Architecture and Landscape.***
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ART HISTORY

Clement, Russell T. ***Les Fauves: A Sourcebook.***
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ASTROLOGY

Lewis, James R. ***The Astrology Encyclopedia.***
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Martis, Kenneth C. ***The Historical Atlas of the Congresses of the Confederate States of America, 1861 - 1865.***
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National Reference Center for Bioethics Literature, Kennedy Institute of Ethics, Georgetown University. ISBN 1-883913-11-X, $35.00. *C*

BIRDS

Clement, Peter. ***Finches and Sparrows: An Identification Guide.***
Princeton. ISBN 0-691-03424-9, $49.50. *C*

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Current, Richard N. ***Encyclopedia of the Confederacy.***
Simon and Schuster. ISBN 0-13-275991-8, $355.00. *C*

McPherson, James. ***The Atlas of the Civil War.***
Macmillan. ISBN 0-02-579050-1, $40.00. *LJ*

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Interaction of Color: Interactive CD-ROM edition, Version 1, for Macintosh Computers.
CD-ROM. Yale ISBN 0-300-05995-7, $125.00. *C*

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Congressional Districts in the 1990's: A Portrait of America.
Congressional Quarterly. ISBN 0-87187-722-8, $150.00. *C*

Ornstein, Norman J., Thomas E. Mann and Michael J. Malbin. ***Vital Statistics on Congress,* 1993-1994**
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Slatta, Richard. ***The Cowboy Encyclopedia.***
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Exegy.
CD-ROM. ABC-CLIO. 130 Cremona Dr., Santa Barbara, CA 93117. $650/yr - single user; $975/yr - networked subscription. *LJ*

CYBERSPACE
Cotton, Bob & Richard Oliver. ***The Cyberspace Lexicon: An Illustrated Dictionary of Terms from Multimedia to Virtual Reality.***
Phaidon distributed by Chronicle. ISBN 0-7148-3267-7, $29.99. *LJ*

DANCE
Bresmer, Martha and Larraine Nicholas. ***International Dictionary of Ballet.***
St. James. ISBN 1-55862-084-2, $230.00. *C*

ENCYCLOPEDIA
Encarta '95.
CD-ROM. Microsoft. One Microsoft Way, Redmond, WA 98052. $74.95. *LJ*

ENERGY
Miller, E. Willard and Ruby M. Miller. ***Energy and American Society: A Reference Handbook.***
ABC-CLIO. ISBN 0-87436-689-5, $39.50. *C*

ENGLAND
Day, Alan. ***England.***
ABC-CLIO. ISBN 1-85109-040-1, $134.75. *C*

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Cunningham., William P. ***Environmental Encyclopedia.***
Gale. ISBN 0-8103-8856-1. $195.00. *AL*

Earth Summit: United Nations Conference on Environment and Development.
CD-ROM. United Nations Publications. $495.00. *C*

EPICS
Jackson, Guida M. ***Encyclopedia of Traditional Epics***
ABC-CLIO. ISBN 0-87436-724-7, $65.00. *AL*

FISHING
Wood, Ian. ***The Dorling Kindersley Encyclopedia of Fishing.***
Dorling Kindersley distributed by Houghton. ISBN 1-56458-492-5, $39.95. *LJ, AL*

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Flora of North America North of Mexico: Volume 1: Introduction; Volume 2: Pteridophytes and Gymnosperms.
Oxford. ISBN 0-19-505713-9, volume 1; ISBN 0-19-508242-7, volume 2. $75.00 each. *C*

HISPANIC CULTURE
Jiménez, Alfredo. ***Handbook of Hispanic Culture in the United States: History.***
Arte Publico. ISBN 1-55885-100-3, $60.00. *C*

Kanellos, Nicolas and Claudio Esteva-Fabregat. ***United States.***
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Lomelí, Francisco. ***Handbook of Hispanic Culture in the United States: Literature and Art.***
Arte Publico. ISBN 1-55885-074-0, $60.00. *C*

HISTORY
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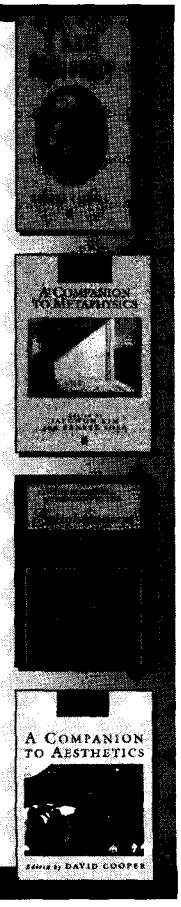

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Charles Scribner. ISBN 0-684-19269-1, $300.00. *C, AL*

Layman, Richard. *American Decades, 1950-1959; 1960-1968.*
Gale. ISBN 0-8103-5727-5, volume 1; ISBN 0-8103-3883-9, volume 2; $75.00 each. *AL*

Murray, Paul T. *The Civil Rights Movement: References and Resources.*
G.K. Hall. ISBN 0-8161-1837-X, $40.00. *C*

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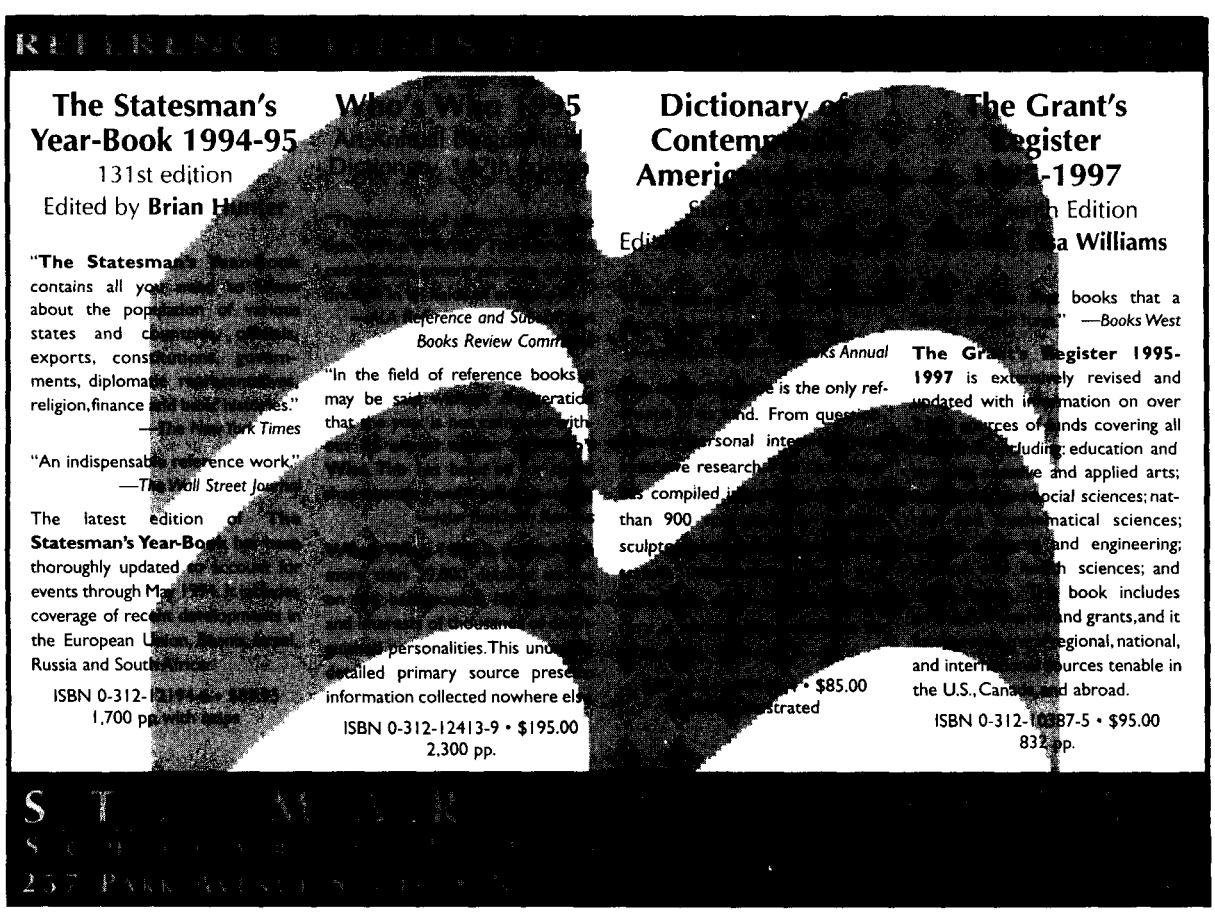
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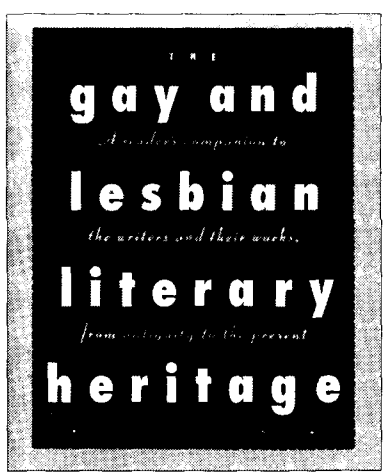

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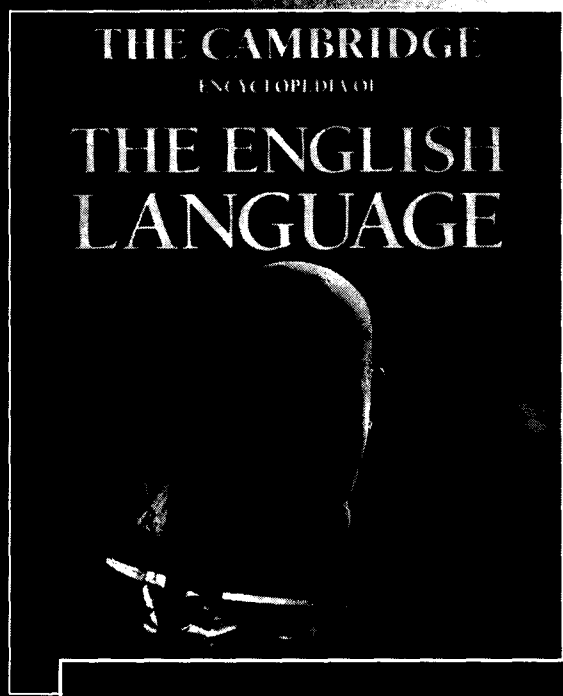

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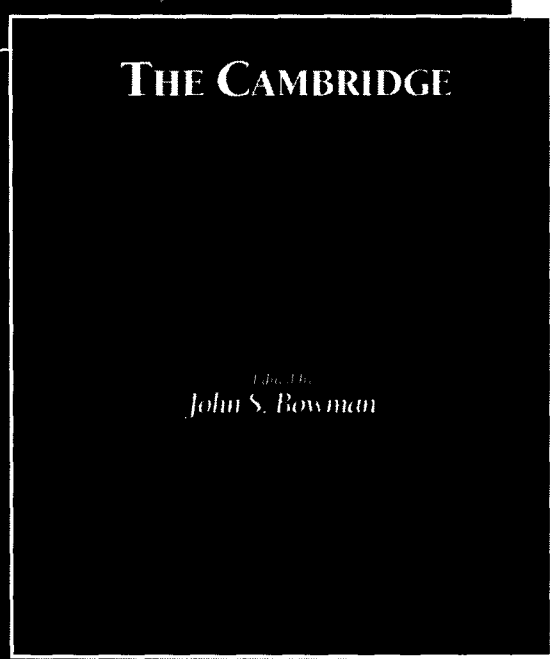

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THE ADVOCACY TRAP

BY LOUIS MENAND

IT'S NOT EVERY DAY that an academic conference places the activity of teaching in doubt. But that's what happened this June, when the Modern Language Association, the American Association of University Professors, and thirteen other powerhouse national organizations held a meeting to ponder "The Role of Advocacy in the Classroom."

The conference was occasioned by a sense of crisis. With some frequency, critics charge that the college classroom has become a forum for political agitation and that professors have turned from disinterested inquiry to the unscrupulous promotion of their own beliefs. Where, then, does one draw the line between position-taking and proselytizing? As the conference brochure put it, "Because even a single controversial episode can attract extraordinary public attention and have significant consequences for institutions and individuals, faculty members and administrators need to reopen discussion of what constitutes appropriate behavior in the classroom."

To begin that discussion, 250 academics gathered in Pittsburgh for some institutional soul-searching. For the historian Gertrude Himmelfarb, it was clear that too many self-aggrandizing professors have fallen into a dangerous brand of "solipsism." Others countered that professors have a responsibility to communicate their own beliefs, and even to arouse their students' sense of injustice. For Nadine Strossen of the ACLU and Michael Olivas of the University of Houston Law School, the whole business had to do with constitutional rights and case law. But the last plenary speaker, Louis Menand, a professor of English at the CUNY graduate center, came at the question in an entirely different way.

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THE ADVOCACY TRAP

I'M VERY FLATTERED TO HAVE BEEN ASKED TO speak here, and I would like to thank the conference organizers for the kindness of their invitation. I am going to repay this kindness by following a rule of thumb known to all conference invitees, which is, When in doubt about what to say, attack the premises of the conference. I wish it to be known, however, that I have come to my disagreeableness honestly. Since I received my invitation to speak here, about a year ago, the first question I have asked myself every day after waking up in the morning has been, What the hell am I going to say at that advocacy conference?

For a long time I thought my problem was that I didn't know what my position on advocacy was. Then one morning I had an epistemic breakthrough, and realized that my problem was not that I didn't know what my position on advocacy was. My problem was that I didn't know what *advocacy* was. I subjected my letter of invitation and the conference brochure to a variety of exegetical techniques, but the results were not enlightening. I find it extremely peculiar that nowhere in the brochure, or in any of the other material I have seen announcing this conference, is the term advocacy ever defined. It turns up instead in all kinds of beguiling and suggestive postures, in sentences about cultural relativism, ideological analysis, feminist jurisprudence, critical race studies, changes in student demographics, multicultural curricula, the teaching of evolutionary theory, developments within the disciplines, and the question of whether there can be a single correct interpretation of a literary text.

If what is meant by advocacy is some sort of a departure from what professors have traditionally done in their classrooms, I don't see what any of these things has to do with advocacy, and I am distressed to find them being associated with that term in this highly publicized way. I am supportive of the activities of the various national academic organizations that are sponsoring this conference, but I cannot understand how it furthers the interests of American universities to lump these entirely legitimate intellectual issues together under such an alarmist rubric. It is very much my hope that one of the conclusions we will reach at the end of this conference is that having a conference under this title was a bad idea. To put it another way: It will have been a good idea to have had a conference under this title if it leads us to decide that having a conference under this title was a bad idea. This is what we call, in my field, a conference "under erasure."

Whether a particular text is politically good or bad is an intellectual argument. Nothing is gained by couching that argument as a dispute over advocacy.

I can think of only two hypothetical classroom situations in which what I assume is meant by the term advocacy arises as a problem. The first is the situation in which a professor knows that, say, *Heart of Darkness* is not a racist text but teaches it as though it were a racist text because she believes that students should be impressed with the need to combat racism. The second is the situation in which a professor in a math class spends his time lecturing about why we should all emulate the moral life of the Victorians, but fails to demonstrate any connection between this idea and the subject matter of mathematics.

Both of these pedagogical practices seem to me wrong, but not for reasons having anything to do with advocacy. The problem in the first case, of the professor who teaches *Heart of Darkness* as a racist text even though she doesn't really believe it is a racist text, isn't advocacy; it's dishonesty. It's also extremely bizarre. I have never heard of anyone doing this, and I cannot imagine why anyone would. The problem in the second case is that the subject matter of the class is not being taught, and it wouldn't matter what the professor was filling the class hour with. It could be his recipe for egg salad. Again, this sort of problem seems to me to be very rare, and I know of no evidence to suggest that it is less very rare than it ever was. It is clearly regulable by the math department or the dean's office when it happens. And it is unrelated to issues about politics, ethics, or academic freedom. It's just unprofessional.

Apart from these virtually nonexistent types of cases, what are we talking about? The remarks in the brochure for the conference seem to me to boil down to the question, Should professors attempt to put across their own point of view about the material they teach in the classroom? Is this really a serious question? Of course we should. What else could we do? It is because we have views about our subjects that we have been hired to teach them. Our ethical constraint is only that we teach what we honestly believe the significance of the material to be.

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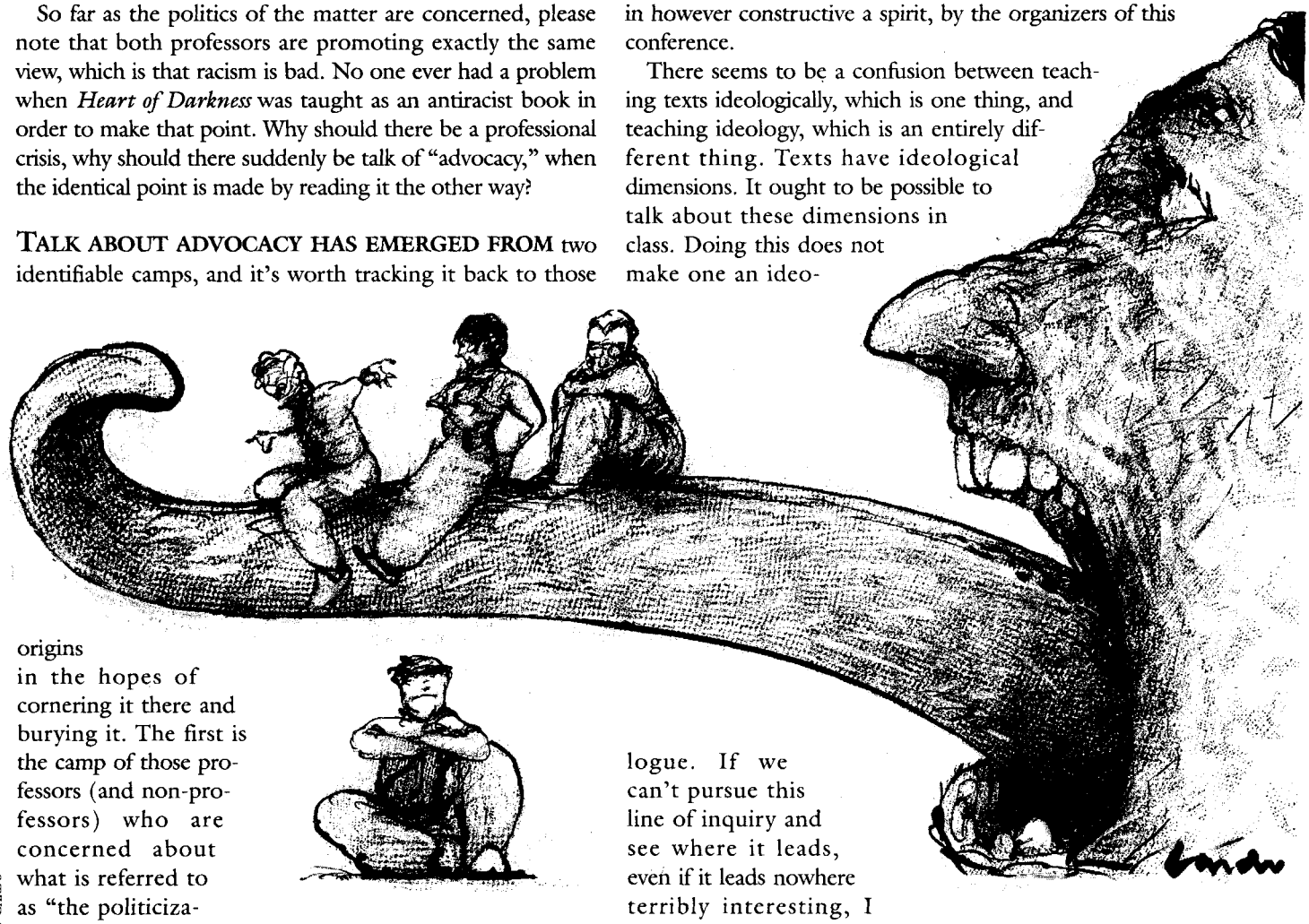
When someone teaches *Heart of Darkness* as a racist text, which people certainly do, it's because she really thinks it's a racist text. Another professor may believe that *Heart of Darkness* is an antiracist text, and may teach it with that interpretation in mind. The first professor is not obligated to submit to the view of *Heart of Darkness* held by the second professor. That's what academic freedom is all about. If these professors accuse each other of "advocacy," they're just trying to find some high-octane rhetoric to say what professors have always said to other professors, which is, My interpretation is better than your interpretation.

So far as the politics of the matter are concerned, please note that both professors are promoting exactly the same view, which is that racism is bad. No one ever had a problem when *Heart of Darkness* was taught as an antiracist book in order to make that point. Why should there be a professional crisis, why should there suddenly be talk of "advocacy," when the identical point is made by reading it the other way?

TALK ABOUT ADVOCACY HAS EMERGED FROM two identifiable camps, and it's worth tracking it back to those origins in the hopes of cornering it there and burying it. The first is the camp of those professors (and non-professors) who are concerned about what is referred to as "the politicization of the humanities." These people feel that to teach *Heart of Darkness*, or some other canonical text of literature or philosophy, as racist—or, more generally, as a historically contingent production complicit in the ideologies of its time—is false to both the spirit and the letter of the text.



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But the argument about whether a particular text is politically good, politically bad, or politically neutral is an intellectual argument. Nothing is gained substantively by couching that argument as a dispute between advocacy and some notion of proper scholarly standards. The accusation that professors who emphasize the political implications of the books they teach are not really professors but are "advocates" is an invitation to authorities external to the university to intervene in the university's own legitimate intellectual activity. It is an extremely dangerous rhetorical position to take, and that is why I am so concerned to find it adopted, in however constructive a spirit, by the organizers of this conference.

There seems to be a confusion between teaching texts ideologically, which is one thing, and teaching ideology, which is an entirely different thing. Texts have ideological dimensions. It ought to be possible to talk about these dimensions in class. Doing this does not make one an ideologue. If we can't pursue this line of inquiry and see where it leads, even if it leads nowhere terribly interesting, I don't see how we can have much self-respect as a profession.

There are complaints, of course, that the paradigms of contemporary ideological analysis—race, class, and gender—have come to have a kind of doctrinal status, that they are evoked on every occasion, that they induce, or even coerce, intellectual conformity in students, and that they yield results that

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THE ADVOCACY TRAP

have become numbingly predictable. This complaint may be true, but if it is true, the problem is not political. It's institutional. It is the consequence of the way academic disciplines are designed to produce knowledge. Disciplines generate orthodoxies, the heterodox are marginalized or excluded, and along with the interesting and provocative stuff, a lot of mindless, repetitive, and unexamined work gets produced and rewarded until a fresh paradigm arises. Disciplinarity makes us stupid. The degree of dogmatism in academic writing is not a function of the politics of the particular paradigm. Once Cleanth Brooks had decided that all poetry contained irony and ambiguity, by God, he was going to find irony and ambiguity in "Tears, Idle Tears" or perish in the attempt.

I don't see that calling yourself an advocate, or a practitioner of critical pedagogy, amounts to anything different from calling yourself a structuralist or a Straussian.

I was a little surprised to hear it suggested, or implied, at various times during this conference that the problem with multiculturalism is that it flouts the paradigms of the disciplines. The problem with multiculturalism, at least in literary studies, is that it *is* the paradigm of the discipline, and has been for about ten years. A few speakers at the conference have evoked the discipline as the basic explanatory and legitimating category for the views we express in the classroom; they have argued that the history and context of the discipline is the last turtle, as it were, of our interpretations. I see no reason why we should show the disciplines such respect; there is something, after all, that explains the disciplines. But I also think that if you propose to live by the discipline, you have to be prepared to die by the discipline, and in many humanistic fields, multiculturalism and ideological analysis are where it's at. That's what people, in their professional capacity, *do*. There is no other discipline to appeal to.

The second camp from which talk of advocacy has emerged is the academic left, for whom advocacy is a term of congratulation. These are the people diagnosed clinically as AAA: Always Already Advocating. It is their view that to teach is inevitably to advocate, and that although other professors may imagine that books teach themselves, or that scholarship can be truly objective, or that knowledge is not political, they, the professors on the left, are proud to acknowledge—to foreground, as we say—the political assumptions and ambitions of their pedagogy.

This sort of talk seems to me to be mostly an effort by professors on the left to cheer themselves up. I don't see that calling yourself an advocate, or a citizen professor, or a practitioner of critical pedagogy, amounts to anything different from calling yourself a structuralist or a positivist or a Straussian. You are still doing what professors do, which is to present the material to your students in the way you think is most interesting, significant, and useful. If it bolsters your self-esteem to think that professors who teach the material differently are victims of self-deception or unwitting tools of the powers that be, then think it. Bolster your self-esteem. Everyone else in America does it. But it does not amount to anything more than a way of saying, "three cheers for our side, and *à bas les autres.*"

Most professors who are not on the left, or who do not believe that being on the left has any relevance to their classroom practice, do not think that they are in denial about the political implications of what they say in class, or that they are teaching the material in some absolutely neutral or objective manner. What they do often think is that they are presenting their views to students in a nondoctrinaire spirit, and that they tolerate a diversity of opinions and encourage criticism and debate within the classroom. What these professors suspect about the self-proclaimed "advocate" professors on the left is that in *their* classrooms, open debate is stifled in the name of a political orthodoxy.

Advocate professors, it's true, tend to hyperventilate about how the liberal principles of open debate and free exchange and standpoint neutrality are devices for blocking the road to social change. But when we read those professors' descriptions of their own classroom practice, this is what we find. I am quoting from an essay by Henry A. Giroux, which appears in a recent anthology entitled *Higher Education Under Fire*. I happen to have read this essay because it refers, very briefly, to me, as follows: "Menand represents the classic liberal retreat into a politics of refusal." Ouch. Having crushed that particular bug, Giroux goes on to address the question of how critical pedagogy ought to be enacted in the classroom:

> Making the pedagogical more political suggests that public intellectuals take a stand without "standing still." That is, such intellectuals need to challenge epistemological and social rela-

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> tions that promote reactionary forms of material and symbolic knowledge, but they must also be deeply critical of how their own authority can be made problematic in the service of radical cultural politics. Pedagogically, this suggests that the authority they legitimate in the classroom become both an object of autocritique and critical referent for expressing a more "fundamental dispute with authority itself."

(My parents always told me that autocritique gives you warts.)

> In addition, public intellectuals must move beyond recognizing the partiality of their own narratives, so as to address more concretely the ethical and political consequences of the social relations and cultural practices generated by the forms of authority used in the classroom. . . . It is precisely within the interrelated dynamics of a discourse of commitment, self-critique, and indeterminacy that pedagogy can offer educators, students, and others the possibility for embracing higher education as a critical public sphere while simultaneously guarding against the paralyzing orthodoxies that close down rather than expand democratic public life.

I COULD READ THIS STUFF FOREVER. I LOVE IT. What's more, I agree with it completely. For Professor Giroux is saying exactly what we classic liberals, so tragically entombed in our politics of refusal, also believe, which is that you should argue your views in a spirit of skepticism and self-questioning. There's an unspeakably reactionary word for the intellectual and pedagogical stance that Professor Giroux and I both endorse, a word I suspect Professor Giroux would not dream of picking up without the sterilizing tongs of quotation marks. It's called *disinterestedness.*

The critical pedagogue conducts his class in the spirit of disinterestedness for the same reason the wretched liberal refusenik does: because to do otherwise isn't just bad pedagogy; it's bad advocacy. There is nothing more counterproductive than single-mindedly hammering your own views into the heads of your students. Students' heads have been designed through millions of years of evolutionary development to be impervious to hammering. When you hammer, as everybody does, in desperation, at some point or other in the course of a semester, students tend to go completely rote on you.

Concern about advocacy in the classroom seems to me to underestimate profoundly the good sense of college students. Students know perfectly well when they're expected to toe somebody's line. They've spent their entire lives reading these kinds of signals from grown-ups, and they figure out pretty quickly that Professor W insists on finding traces of patriarchal discourse in every text under discussion, that Professor Q is extremely keen to uncover evidence of homosocial bonding, that Professor DWEM will give you an A if you mention somewhere in your paper that we cannot separate the dancer from the dance. Students know perfectly well what their professor's take on the subject is, and if they find that take disagreeable or uninteresting, they advise their friends to register for someone else's course.

ONE OF THE ODDEST THINGS ABOUT THE NOW decade-long assault on the so-called politicization of the humanities is that no one has been able to demonstrate any connection between the supposedly radical ideas that get taught and the subsequent opinions and behavior of college graduates. It's not in the interest of professors to expose the lack of such a connection, because the illusion that they are having a deep and lasting effect on their students' thinking is crucial to their self-esteem. And the people who attack humanities professors always fail to back up their charges with actual examples, because no such connections exist. Students aren't quite so spongelike as these debates tend to suggest—or if they are so spongelike, most of what they're soaking up is not coming out of the mouth of a professor. Back in the Sixties, students assiduously took notes while their professors droned on about myths and archetypes and structural functionalism, and then they went out and held a trash-in at the campus ROTC office. In the Eighties and Nineties, students assiduously took notes while their professors chattered away about phallologocentrism and the panoptic national security state, and then they showed up during office hours to ask for a letter of recommendation to business school.

In the Eighties, students listened to their professors chatter away about the panoptic national security state, then asked them for recommendations to business school.

The university is, as Henry Giroux, *mon semblable,* would probably put it, a site for the reproduction of culture. I think

Continued on page 72

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CRANES AND SKYHOOKS

by Richard Rorty

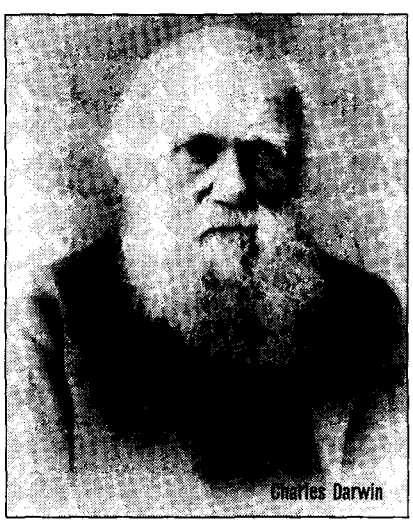
In addition to being one of our most original and most readable philosophers, Daniel Dennett is the editor of a jokebook called *The Philosopher's Lexicon*. This book is made up of plays on the names of great thinkers (e.g., "It's buried so deep we'll have to use a heidegger"). The most famous definition in the book, perhaps, is that of "chomsky." This adjective "characterizes the attempt to derive very broad philosophical conclusions from very specialized scientific results, as in 'The conclusions drawn from Gödel's Theorem are even chomskier than those drawn from Heisenberg's Principle.'"

Chomsky projects are often undertaken by aging Nobelists, on whom it has dawned that their own discipline (and, as it happens, their very own contribution to that discipline) provides the Clue to Everything. Some of the worst philosophico-religio-cosmological books ever written have, alas, been produced by some of our most distinguished scientists.

If it were not for such books, we should have less use than we do for analytic philosophers—the sort of Anglophone philosopher who owlishly insists that an unusual degree of clarity and rigor distinguishes his work from that of his French and German colleagues. Even those who deplore the smug parochialism of the analytic philosophers will grant that they are very good indeed at debunking chomsky books.

Dennett (who refers to the late, great Paul Tillich as a "continental obscurantist") is a card-carrying analytic philosopher. But he is no mere debunker. Once in a blue moon an analytic philosopher comes along who redeems his subdiscipline by combining professional persnicketiness with a romantic spirit, a vivid imagination, and a sense of humor. Gilbert Ryle, Wilfrid Sellars, and Willard Van Orman Quine are examples, and so is Dennett. Furthermore, Dennett is an even better writer than Quine—which is saying a great deal. His *Consciousness Explained* (Little, Brown, 1991) was a splendid piece of argumentative prose, even though it was not so much an explanation of the nature of consciousness as an explanation of how to get along without the notion of consciousness. *Darwin's Dangerous Idea* is even better—it's even more lucid, and it defends an even more gripping, and much more far-reaching, thesis.

Darwin's Dangerous Idea
Evolution and the Meanings of Life
by Daniel C. Dennett
(Simon & Schuster, 586 pp., $30)


Charles Darwin

The thesis is that Darwin, unlike Heisenberg, Gödel, and those aging laureates, is just as philosophically significant as he has been thought to be. Very occasionally, the results of work in a special scientific discipline *do* change everything. Copernicus really did place all in doubt, just as Donne said he had. Darwin is just as dangerous to theocracy as Pat Robertson fears, and as fatal to idealist metaphysics as Dewey hoped.

This is because the effect of accepting Darwin's account of how we got here is to separate the question of our origins from that of the meanings we should give to our lives. After Darwin, we could begin distinguishing questions about the hidden causes of things from questions about what to do with ourselves. We found that we could think of ourselves *both* as having emerged, assisted only by chance, from some primeval, slimy protein soup, *and* as close kin to Beethoven and Lincoln. We became able to stop pretending, like socially insecure upstarts, that

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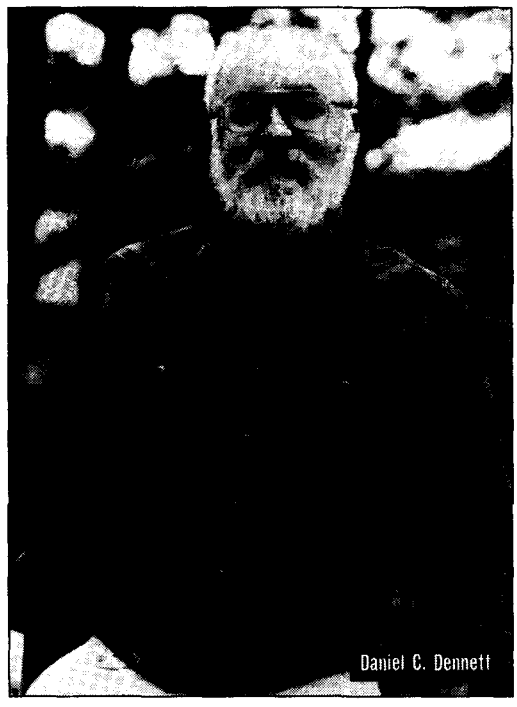
our origins are commensurate with our latterly acquired dignities.

Dennett could have told the story of our attempts at such commensuration by going back to Platonic otherworldliness. But he keeps things simple by starting with John Locke's succinct little argument that only a nonhuman Mind can explain the existence of human minds. "It is as impossible to conceive," Locke said, "that ever bare incogitative Matter should produce a thinking intelligent Being, as that nothing should of itself produce Matter...." Dennett argues that, although it was indeed impossible to conceive of this in Locke's time, it has now *become* possible. The detailed work that biologists have done to test and fill out Darwin's hypotheses has given us a thoroughly plausible story to tell, not only about how we got here, but about how that primeval soup got there. So philosophy, if conceived as an approach to studying the limits of what can be conceived, must historicize itself. It must admit that conceivability is as much a function of time and chance as was the emergence of Darwin, or of intelligent beings generally.

To make this last point, Dennett uses Richard Dawkins's notion of a "meme"—the cultural analogue of a gene. New memes emerge in the same way as do new genes, as a result of the workings (deep in our component protein molecules) of the same physical laws. Like genes, they compete with one another, and survive by virtue of their compatibility with the current state of a constantly changing environment. Certain memes contained in the last movement of Beethoven's Ninth, in the *Origin of Species,* and in Lincoln's Second Inaugural address turned out to be just what certain situations demanded—just as had, earlier on, certain finches' beaks and certain moths' camouflages.

Beethoven, Darwin, and Lincoln all helped us conceive of things that we previously found inconceivable. Like mutated genes, mutated memes make genuine novelty possible. They let us have ideas and images, hopes and fears, of which we were previously incapable—just as we were incapable of a lot of our current behavior before the situations we faced a few million years back encouraged the proliferation of certain mutated genes (the ones that led, eventually, to prehensile thumbs and extra neurons).


Daniel C. Dennett

Darwin is just as dangerous to theocracy as Pat Robertson fears, and as fatal to idealist metaphysics as Dewey hoped.

The work that has been done since Darwin consists of explaining how, as Dennett puts it, various "cranes" (the uninspiring and unmysterious interactions between the environment and the new anatomy, or new behavior resulting from newly mutated genes) can do the work that Locke believed could only be done by "skyhooks." Dennett calls "skyhooks" such inspiring and mysterious nonphysical mechanisms as the imitation of Platonic Forms by material things, the approximation of Divine perfection by the revolutions of Dante's lovesick stars, the framing of Nature's Laws by Nature's God, the call to moral obedience from the depths of Kant's noumenal realm, and the Descents of the Dove and of the Muse.

Dennett treats Chomsky (who thinks that a "language organ" in the brain emerged by a process distinct from natural selection), Roger Penrose (an eminent physicist who has revived Gödel's attempt to milk some philosophy out of his theorem), and John Searle (the great would-be debunker of Artificial Intelligence) as united by a yearning for skyhooks. All three hope that Darwin will turn out not to have been the last word. In this respect they are the heirs of Locke. But Locke himself was the direct descendant of the first Western skyhook designer, Plato—a mathematics-obsessed romantic who hated the thought that Democritus might have given us the last word about the nature of things. Plato postulated skyhooks in order to provide a theory of human origins more commensurate with the certainty of mathematical demonstration and with the sublimity of eros than were Democritus' atoms.

Dennett thinks that Darwin helped us realize both that Democritus was, in essence, right and that Plato's rescue operation was unnecessary. Darwin helped us see that we cannot hope to get hints about the meaning of life from finding out how things, or we ourselves, are put together. Even an ideally unified scientific world-picture will only be an account of how, rather than why, things came to be as they are. That is all that science is ever going to find out. It will never give us Tennyson's "one God, one law, one element / And one far-off divine event / To which the whole creation moves."

This means that it was a mistake to infer from the spectacular success of the corpuscular physics developed by Galileo and Newton that a body of science is successful only when it comes up with universal laws. Galileo

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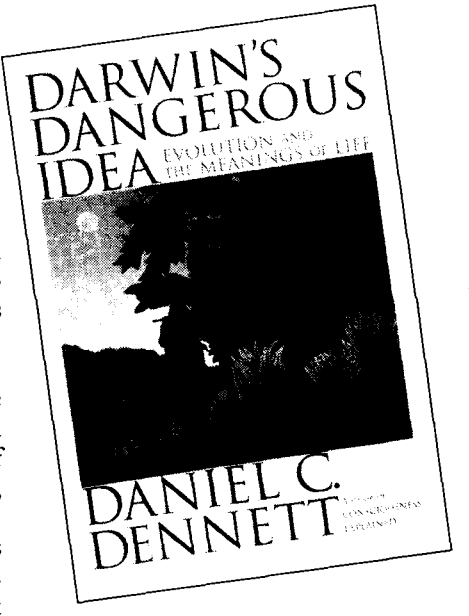
and Newton did, indeed, discover some nice, succinct formulas for predicting the behavior of ideal corpuscles in a vacuum. Many equally elegant laws of the behavior of some equally boring objects have been discovered since. But it was a great mistake to infer from the existence of Newton's Laws that the discovery of Law is the proper business of scientific inquiry. Making this mistake produces the idea that we must not give up until we find Laws of Biology, Laws of Psychology, Laws of Linguistics, Laws of Society, and Laws of History. That sort of physics-envy encourages the fantasy that the point of science is to recapture the entire text of a great corpus juris, one that will manifest the deep purposes of a pantheistically pictured Lawgiver.

What we should have gleaned from Galileo and Newton is that you get the best explanations of the behavior of big conspicuous interesting things (the starry heaven, the human mind)



by seeing how they are put together out of teensy uninteresting things. Once you realize this, you become willing to admit that the former would never have existed had the latter not been laid out in a particular, entirely contingent way. You can think of yourself as the accidental product of the operations of a universe that has no particular interest in you, and not be depressed by that thought.

Those who are happy to see themselves that way are typically accused of mechanistic reductionism. Dennett, however, is a *non*reductionist mechanist. For he is entirely free of the impulse that led Democritus to say that everything other than atoms and void is "mere appearance," an impulse that leads from useful mechanist physics to useless materialist metaphysics. Dennett thinks that every description of everything is as good as the purposes served by the uses of that description. Describing things as clusters of atoms whirling about in a void is useful for rather few purposes, though *very* useful for those. Science is not, as Democritus and Wilfrid Sellars thought, the measure of all things. It is just the source of yet another useful set of descriptions. We are accidental products of the layout of some elementary particles, but we are not *just* such products. We are also many of the other things that we describe our-

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selves as being.

As restated by Dennett, Darwin's dangerous idea is that mechanistic, atoms-and-void narratives—the kind that tell us how atoms got made out of quarks, molecules out of atoms, mitochondria out of protein molecules, colorful butterflies out of drab protozoa, the *Origin of Species* out of a few basic marks—are the best results you can expect scientific research ever to come up with. Anything more—for example, the various descriptions of ourselves that give meaning to our lives—must be left up to our "unscientific" imagination. But once we stop thinking, with Democritus, that imaginative redescription gives us mere "fiction," as opposed to Scientific Truth, this will no longer seem discouraging. Scientific Truth is the *whole* truth about how things (including ourselves) got here, but only a tiny part of the whole truth about what things are. There are as many truths about what daffodils and human beings are, and about what their existence means, as there are true descriptions of them. We do not have to choose between the botany textbooks and Wordsworth, nor between econometrics and Whitman. All four are, in Dennett's language, "Good Evolutionary Tricks," useful memic adaptations to our current situation.

Dennett treats memes like the opening passages of Schiller's "Ode to Joy" and of *Philosophiae Naturalis Principia Mathematica* as on a par with each other, and on a par with beavers' dams and weaverbirds' nests. All are, in the same way and the same sense, what they are because various atoms and genes were as they were. They are all episodes in a continuous evolutionary narrative: the narrative of the big, generic macrocosmic process which every smaller process illustrates microcosmically, a narrative which Dennett calls "the exploration of Design Space"—that is, the trying out of new combinations of simples (atoms, chemical elements, DNA codings, letters of the alphabet, literary tropes) in order to test the value of the resulting complexes. Biology, psychology, linguistics, sociology, and historiography are not, in this view, unsuccessful searches for Laws. They are brilliantly successful attempts at reverse engineering—at seeing how Nature managed to put together cells, brains, languages, societies, and cultures.

In the course of defending Darwin against those who still hanker for skyhooks, Dennett takes on a whole battalion of opponents—philosophers like Searle, who think that computers have only "pseudo-minds"; physicists like Penrose, who think that the "nonmechanical subtlety" of minds

The process that got language from grunts to Goethe is no more mysterious, and no less algorithmic, than the process that got life from the primeval soup to us.

may be explained by "possible quantum effects occurring in the microtubules of the cytoskeleton of neutrons"; cognitive scientists like Chomsky, who think that it is "beneath the dignity of mind to be a gadget or a collection of gadgets"; and overenthusiastic biologists like E.O. Wilson, the founder of sociobiology (who thinks that memes remain the humble servants of genes).

His most formidable opponent, however, and the one to whom he devotes the most attention and argument, is Stephen Jay Gould, a biologist who has become dubious that Darwin and his successors have as yet given us the whole story. Gould is Dennett's only peer as an expositor of modern biology and is the best known (at least among laymen) of contemporary evolutionary theorists. But Gould has doubts that we fully understand how evolution works, and Dennett has no such doubts. Those who have been convinced by Gould that there is a lot that Darwinian adaptationism cannot explain may have their faith in Darwin restored by reading Dennett. Those who, like me, have never been able to figure out exactly *what* Gould thinks Darwinian adaptationism cannot explain are gratified to learn that Dennett cannot either. Dennett thinks that Gould still hankers after skyhooks, and that he does not properly grasp one of Darwin's central points: that "evolution is not a process that was designed to produce us, but it does not follow from this that evolution is not an algorithmic process that has in fact produced us."

Those who find Darwin as unsatisfactory as Plato found Democritus would like to maintain a greater distance between ourselves and the brutes than such algorithmic processes allow for. Dennett argues that the only relevant thing the brutes lack is language, and that the process that got us language, and got language from grunts to Goethe, is no more mysterious, and no less algorithmic, than the process that got life from the primal soup to us. It is the *same* process, produced by the same algorithm: chance mutations selected by survivability in current environmental conditions as Good Evolutionary Tricks. Gould, Dennett argues, is just wrong when he says that "biological evolution is powered by natural selection, cultural evolution by a different set of principles that I understand but dimly."

Dennett can, however, enthusiastically agree that language makes a big difference. It makes our relationship to our genes, as he puts it, "importantly different from the relationship of any other species to its genes—because what *We* are is not just what we as a species are." Differing memes have split our species up into many different communities, different ways of being human. As history speeds up, rapidly mutating memes produce an accelerating diversification, resulting in a variety of organisms (the ancient Athenians and the Ik, the Christian Scientists and the deconstructionists) far more elaborate and interesting than were ever produced by more slowly mutating genes.

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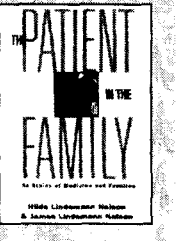

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When all organisms were dumb, it took new species to make diversity possible. Once one species acquired language (and, thereby, imagination), it began to diversify itself at fabulous speed.

Dennett sums up his picture of the relation between nature and culture by saying, "Just as the genes for animals could not come into existence on this planet until the evolution of plants had paved the way (creating the oxygen-rich atmosphere and ready supply of convertible nutrients), so the evolution of memes could not get started until the evolution of animals had paved the way by creating a species—*Homo sapiens*—with brains that could provide shelter, and habits of communication that could provide transmission media, for memes." Culture has now taken over from Nature as the source of hope, glory, and meaningfulness. "Yet nature is made better by no mean / But nature makes that mean," as Shakespeare put it.

If you still hope that science may come up with a discovery that tells you what we are here for, you will find *Darwin's Dangerous Idea* exasperating and depressing. But you will like this book a lot if you think that science as reverse engineering, offering nothing more or less than detailed explanations of how various tricks are done, is science enough. Nobody can accuse Dennett of being antiscience, but in campaigning against skyhooks he is also campaigning against the nineteenth-century suggestion that science should step into the place once occupied by religion. He is warning us against the occasional, clumsy, chomsky attempts of scientists to play the role once played by priests and philosophers, to give us expert advice about the meaning of life. If we can ever stop trying for skyhooks, that role will be left vacant. In a democratic culture—the most efficient mechanism for producing diversity yet developed in the course of five billion years of exploration of Design Space—no such experts are needed.

Richard Rorty teaches philosophy at the University of Virginia.

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THE THIRD MAN

WHO'S AFRAID OF ROSS PEROT? POLITICAL SCIENTISTS, MOSTLY.

by Scott McLemee

Okay, you people. Here's a riddle:

When do academics otherwise preoccupied with problems of politics and culture—who pounce on each new development in the mass media to analyze its every nuance—completely ignore a public figure who uses television to mobilize anti-Establishment sentiment?

Answer: When that figure seems incapable of irony and untouched by grace. When his populist rage is delivered in cracker-barrel homilies instead of rapped couplets. And when he is prone to saying—as no intellectual ever would—"It's just that simple." When, in other words, he's H. Ross Perot.

Since the 1992 election, only a handful of scholars have followed the jug-eared billionaire's lead and "looked under the hood" of the Perot phenomenon. Sure, Perot's 19 percent share of the popular vote—and his unique contribution to what turned out to be a campaign as peculiar as any in American history—would seem to merit a bit of scholarly scrutiny. But what does political science *do* with a guy who ignored traditional electioneering in favor of talk shows and infomercials and proposed the 800 number as a policy-making instrument? (The man who made "Crazy" the theme song of his campaign seems unlikely to win the hearts of political science's countless rational-choice theorists.)

As for the cultural studies crowd, forget it. With his transgressively tacky charts explaining the economy, his appearances on the Phil Donahue and Larry King shows, and his utopian blueprint for mass-media plebiscites, Perot belongs squarely to the field of popular (even oppositional!) culture. But his interventions in the public discourse have as yet received only some infinitesimal fraction of the critical energies lavished upon *Sex,* Madonna's venture into coffee table porn—that other decisive national event of 1992.

AFTER THREE YEARS OF HAPHAZARD investigation, political scientists remain paradigmless, if not speechless, before the Perot phenomenon. The candidate ran, of course, without the endorsement of a party. His platform flummoxed the left/right divide, combining elements of fiscal conservatism and protectionism with a conspicuous silence regarding the right's social and cultural agenda. (And where *does* the slogan "You're the boss and I'm Ross" fit in the ideological spectrum?) Finally, United We Stand America is, so to speak, a peculiar institution. It defies categorization. A lobbying group? A political party? A splinter group? None of the above.

Of course, Perot's campaign did yield one thing political scientists handle well: statistics. And that is where they've trained their scrutiny. But the numbers tell different tales, depending

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on who's crunching them. For Martin Wattenberg of the University of California at Irvine, the Perot campaign confirms the thesis contained in the title of his book, *The Decline of American Political Parties, 1952–1992* (Harvard, 1994). Survey results from the decades leading up to the '92 election, he argues, show a growing skepticism about the idea that "parties can make a difference when it comes to solving problems." Those most disaffected were most likely to support Perot. Even more interesting is that the disaffected, according to Wattenberg, show up all across the spectrum. That's why Perot drew roughly the same range of support (between 17 percent and 21 percent) from voters identifying themselves as "liberals," "moderates," and "conservatives." And his level of support among voters from different income levels was pretty much the same, as well. (By contrast, support for George Bush rose steadily with income, while support for Bill Clinton fell.)

Walter Stone of the University of Colorado and Ronald Rapoport of William and Mary take a somewhat different view. In a survey of people who had contacted the Perot organization in 1992, they found that early Perot supporters were significantly more likely than the rest of the voting public to have attended college and to have annual incomes of $50,000 or more. Similar to Wattenberg, they found that 95 percent of their subjects described both political parties as "average," "below average," or "poor." But whereas Wattenberg argues that this general disillusionment with party politics was the key factor uniting the Perotistas, Stone and Rapoport maintain that what brought the supporters together were the issues they agreed on. Some three-quarters were opposed to a Constitutional amendment banning abortion; in favor of a balanced budget amendment; in favor of increased environmental protection; in favor of term limitations for members of Congress; and supportive of increased taxes on higher income social security recipients. The authors plan to study the same crowd longitudinally, having sent out another set of questions in 1994, with one more survey in the works for next year.

But was the Perot phenomenon really

THE PEROT PERIODICAL
An Unauthorized Quarterly
Summer 1994 / $4.00
Volume 1, Number 4
Riding Herd
How Perot and His Hired Hands Stomp on Their Grass Roots
Mark Spencer
From the Greek: Oxy (sharp) + moros (dull fool/ish) = oxymoron.
It was at a chaotic California board meeting in May that United We Stand America National Executive Director Volney B. Corn said the terms "grassroots" and "democratic" were oxymoronic constructions when applied to the organization.
An oxymoron is not what it says it is -- a metal wood golf club, for example. The retired colonel has wrestled with the organization's self-definition before, having told PP reporter Tom Gogola ("Perot's Troopers," Winter 1994) that grassroots was "something of a misnomer," and adding that UWSA was being built from the top down.
While Corn continues to struggle for an adequate formulation regarding UWSA's foundations and functions, a significant number of its volunteer leaders have realized that it doesn't want their "grassroots" input and thus it doesn't permit democratic access to power. Fourteen elected state chairs in all have quit or been forced out in the
Cont'd on page 8

so earth-shaking after all? UCLA's John Zaller and Mark Hunt think not. In their two-part paper "The Rise and Fall of Candidate Perot," recently published in the journal *Political Communication,* they argue that Perot's bid actually *followed* the usual pattern for traditional party-driven political campaigns. Even though Perot tried to spread his message via relatively "unmediated" forms like talk shows and half-hour commercials, when the results were counted that November, it scarcely mattered.

Seeking correlations between media activity and polling results, Zaller and Hunt reviewed Perot's campaign step-by-step. Early on, Perot's use of unmediated outlets such as *Larry King Live* was at its all-time high. But that's not an adequate explanation for his popularity, say Zaller and Hunt: Regular viewers of talk shows were only 6 percent more likely to support Perot than were people who never watched them. And by the time the Perot groundswell was underway, polls indicated Gen. Norman Schwarzkopf had the support of 29 percent of registered voters—though he'd never given any hint that he wanted the presidency. Why? "The most parsimonious explanation," say Zaller and Hunt, "is that, quite simply, 15 to 30 percent [was] the baseline level that any nationally known political figure would have been able to attract in a three-way race with Bush and Clinton at that point in the campaign." In other words, Perot became merely the incarnation of "none of the above."

However disruptive in intent, Perot's campaign was quickly absorbed into the electoral spectacle. By late spring 1992, Perot began receiving the same kind of press coverage given to the major party candidates—a development not altogether to his liking, for it meant he no longer controlled the flow of information and ideas about himself. Indeed, the press eventually got quite tough on Perot, pressing him on his answers, and—in Zaller and Hunt's nicely odd phrase—"inducing him to appear angry." The voting public, these researchers found, "responded as it normally does to press coverage, moving toward more support for Perot when [coverage] was favorable and then away when the press turned sour."

Then things took a turn for the strange—or in Perot's case, perhaps we should say, for the stranger: Running ahead of Clinton and Bush in the polls, Perot withdrew. When he later returned to the fray, it was, as far as the media was concerned, as a full player. During the final weeks of the campaign, Perot received between 18 percent and 21 percent of TV and newspaper coverage devoted to the candidates—which turned out to be, in a triumph of Zaller and Hunt's method, very close to the 19 percent share of the vote he won in the general election.

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Yet their statistics sometimes turn peculiar. At one point, their analysis yields the conclusion that an appearance by Perot on *60 Minutes* won over some 180 percent of its viewers to his cause. "We regard this astounding estimate as an embarrassment to our method," they dutifully note, "and report it as such. It shows the fragility of the type of analysis we are undertaking." Or, alternatively, it's proof of what many have long suspected: that television has the power to warp the pubic mind.

SO WHERE ARE WE? EITHER Perot's success came from his truculent independence, in an atmosphere where party politics are increasingly suspect, or his failure confirms that even an independent candidate will still find himself subject to the same electoral forces that bind any ordinary candidate. Either our institutions will be with us forever, or they are rapidly falling apart.

Yawn. If the field of Perot studies yielded only results this uncertain, it would deserve the fate of last week's editorial page: oblivion. In fact, the cranky Texan's minor yet continuing role as a national figure—first in the NAFTA debate, now in the tentative steps towards creation of a third party—raises questions that go well beyond the 1992 election. Political science's stock-in-trade (isolating out "dependent" and "independent" variables to try to explain human behavior in a more or less empirically verifiable way) may well explain Perot's rise and fall in the polls. But it's less able to convey how he has become a force in metapolitics: the domain of public attitudes toward the electoral process itself. As Zaller and Hunt acknowledge, "the quantitative study of public opinion is, we believe, nearing the limits of what it can accomplish without finding ways to incorporate aspects of reality that cannot (so far anyway) be fully quantified and modeled."

Perhaps the life of the movement registers less at the polls than at a cultural level. How, one might ask, did those people drawn to Perot project on (and through) him their own hopes and fears? To answer this question requires a different sort of analysis. For American University historian Michael Kazin, writing in *The Populist Persuasion* (Basic, 1995), Perot represents an ironic, even paradoxical, culmination of a long political tradition. As used in public discourse, "populist" means both "folksy" and "angry." Perot is both, unmistakably and in equal measure. But the term has a more precise use, Kazin explains, that goes back to the formation of the People's Party in 1892. The wrath of the populist movement of the 1890s was directed toward big business and high finance; it called on government to protect the interests of hard-working producers (farmers and manual laborers) against the manipulative and decadent ruling classes. Over the past century, however, those images have been "captured" (in Kazin's term) by the right, which identifies the government as the elite.

For a billionaire to emerge as a populist hero is, for Kazin, the ultimate cooption of the movement's rhetoric. But how did Perot pull it off? He could become such a hero, Kazin explains, only because he was able to embody an exemplary American political "type," the explainer. Perot's "presentations of his own lucid, if facile, explanations of the [nation's] economic troubles," Kazin writes, made him resemble a "secular Father Coughlin armed with four-color charts and graphs." The analogy with Coughlin—whose popular radio program during the 1930s moved from support for Roosevelt's New Deal to anti-Semitic tirades—adumbrates what political science research tends to efface: how Perot's particular *style* and media presence engendered the intense emotional attachments of his followers.

To study this more fully would require something like anthropological field work. No academic seems to be doing this so far. But *Nation*-editor–turned-cottage-publisher Micah L. Sifrey has created the closest thing so far to a "thick description" of the movement: an "unauthorized quarterly" called *The Perot Periodical*. Launched in 1993, *The Perot Periodical* (P.O. Box 435, Riverdale, NY, 10471) began as a muckraking journal with a satirical edge, much like *The Quayle Quarterly* before it. Now, disaffected Perot supporters have taken up the newsletter as a forum for critical discussion of the movement. There is

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A Ross Perot infomercial

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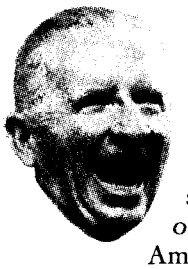

simply no better source for information on United We Stand America—which, as it turns out, Perot runs as a highly centralized organization, the staff disproportionately filled with military veterans.

Despite the movement's top-down discipline, the picture that emerges from the *Perot Periodical* is one of bewildering ideological heterogeneity. Once-and-former Perot supporters range from a self-described political Darwinist to a guy who hopes the AFL-CIO and the Rainbow Coalition will join forces with United We Stand to support Gen. Colin Powell for president. It's almost enough to remind one of the People's Party's founding convention in 1892, where, as Michael Kazin describes it, Prohibitionists, currency reformers, and Marxists ceased "pitching their panaceas long enough to unite behind the same third-party ticket."

Which is not to say that Perotbots will be able to do the same; the vagaries of public sentiment may well send Perot back to private life for good. Even so, the movement requires more than the episodic scrutiny scholars have given it so far. In a recent poll of 1,000 people who voted in the 1994 congressional election, 15 percent said that the positions of United We Stand represent their own opinions "all of the time"—which compares respectably with the figures for the Democrats (22 percent) and Republicans (23 percent). And all of the Republican presidential candidates, and Democratic senator Christopher Dodd to boot, plan to put in appearances at the United We Stand America convention in Dallas this August.

Who can say what historical currents run through that marginal but well-financed group? In the absence of detailed studies, we'll never know. But a word of warning to smirking members of the cognitive elite who would reduce the Perot movement to TV tent shows and dopey economic quick fixes: It just isn't that simple. If

Scott McLemee is a contributing editor of In These Times.

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Letters to the *Editor*

Continued from page 3

ally means using the techniques of fiction.

Third, the graduate schools of history in the 1960s and 1970s succeeded in creating a rupture with the historical writing of the past—not only with the nineteenth-century masters like Carlyle, Macaulay, and Prescott, but even with writers of the 1940s, like G.M. Trevelyan, whose *English Social History* was written in a fictionalized manner and sold millions of copies. Outside of academe, writers like Barbara Tuchman, who did not have to bow before the dry-as-dust Ivy League masters, went on writing in the old tradition and made millions of dollars, even when their books were noticeably under-researched.

Meanwhile, the major book-review outlets have insisted on sticking to the arbitrary nineteenth-century distinction between "fiction" and "nonfiction." This separation has long outlasted its value and, as far as historical writing is concerned, was not a valid proposition from the start.

Norman F. Cantor, Sag Harbor, NY
Cantor is author of Inventing the Middle Ages *(Morrow, 1991).*

There is no doubt that Natalie Davis's treatment of *The Return of Martin Guerre* is intriguing and controversial, and thus it is all the more important that Samuels get the characters' names straight. As my students of French culture know, Samuels's "Bertrade of Artigat" was in fact Bertrande *de Rols* of Artigat; she married Martin Guerre, and later lived with *Arnaud* du Tihl, not "*Arnauld* de Rols." The confusion of names could lead one to infer that the imposter took on Bertrande's surname, perhaps one of the few theories that no one has proposed until now.

Thank you for an excellent examination of the role of the story in history. First of all, however, we must remember to tell it like it is.

Will Browning, *Boise State University, Boise, ID*

REMAINDERS OF THE DAY

I would like to thank Charlotte Allen for her article on remaindering, "Indecent Disposal" [May/June], and for her kind words about my firm, but I was disappointed in the way she pushes the paranoia buttons of authors. "Now, suddenly, far sooner than you expected, your book is being subjected to a slow, excruciating, publicly humiliating execution," she writes. Please.

It's important that authors and editors understand the truth about what remaindering means.

To begin with, it does not mean that a book didn't sell. When a book is published, someone has to guess how many copies will sell, and then set a print-run. The worst thing that can happen to an author is that her publisher will underprint, because it is then possible that the book will not be available during the typically brief time when there is a clamor for it.

Tight budgets, on the other hand, often keep a publisher's most prestigious new titles "temporarily out-of-stock." Printing enough copies means that the book will always be available. It also means that there will be a surplus when sales are over. If the publisher prints 15,000 copies, and sells only 10,000, it hurts the publisher, not the author. The author has seen his or her book have its best chance, and the publisher has printed, in effect, 5000 extra copies to be sold at a loss. Through a remainder dealer, those 5000 copies will get into the hands of readers who are then more likely to buy the author's next book.

For that reason, the idea that authors should get royalties from the extra copies that are sold at a loss is preposterous. The publisher is taking the loss, not the author.

"So let us follow your book down its sorry path to the vultures," writes Allen. Allen quotes the least book-oriented of remainder dealers at length on such subjects as the fate of literary fiction or of serious academic publications. She is right that a lot of books are sent to the pulper. Yes, Dan

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Letters to the *Editor*

Quayle's biography might end up there. But books which remain interesting two or three years after publication are purchased and resold because they are good books and can find a spot in someone's permanent library. We buy approximately four million books a year. We pulp a few thousand stragglers.

What's the lesson here for authors? If you want your book to avoid the pulper, ***don't*** put a limitation on remaindering in your contract. If a publisher is contractually prohibited from remaindering a book for a period of time longer than its retail life, that publisher will pulp any extra copies rather than hold them for future remaindering.

Charlotte Allen describes many aspects of the business correctly. But her article would have been better if it hadn't propagated the destructive myth that authors are being ripped off, and that there is shame in being remaindered.

Robin Moody, *President, Daedalus Books, Hyattsville, MD*

THE ADVOCACY TRAP

Continued from page 61

that what professors say matters less to the culture we are reproducing than many people believe it does. But it matters a little, for professors have a peculiar and special kind of authority, and this authority derives from the perception of their disinterestedness. Of course, the standpoint of disinterestedness is, like any other standpoint, a social construction; but it's one of society's better constructions. Disinterestedness doesn't mean an absence of strongly held views, or a willingness to give equal weight to every view. Disinterestedness means that one's views have been arrived at uncoerced—or as uncoerced as possible—by anything but the requirement of honesty.

It's because of our disinterestedness that we can have debates about the political implications of our teaching, or about the possibility of objectivity, or about the relativity of cultural values, or about race or gender bias in the forms of knowledge. These are the kinds of debates universities are designed to enable, and American society would be worse off without them. If conditions change so that it is no longer possible to have them within universities, they are not going to happen any place else.

The university's external enemies are real, and they have attained a position of power over us unknown since the 1950s. These enemies could care less about distinguishing classic liberals and neo-Victorians from critical pedagogues. They loathe the very idea of public subsidy for independent thought, and they would happily put us all out in the cold if they could. We need to defend the right of each of us to express whatever it is he or she believes to be the case. We need to make it clear that in presenting the material we are assigned to teach, each of us is ultimately trying, according to his or her own lights, to enable students to gain some measure of control over their own lives. We shouldn't invite more of the damage that is already coming our way by pretending that we don't really believe in empowering our students in this sense, or by pretending that we once all subscribed to some objective understanding of our subjects, or by pretending that our activities are useless unless we do.

The American university has many problems. Advocacy is not one of them. lf

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Colorado, U of	Gruen, Lori	Lafayette C
Colorado, U of	Yount, Mark	Jacksonville (FL)
Columbia U	Cronin, Joseph	Thomas More C
Columbia U	Pessin, Andrew	Kenyon C
Connecticut, Uof	Carew, George	Spelman C
Cornell U	Conly, Sarah	Bowdoin C
Cornell U	Sismondo, Sergio	Queen's U-CAN
CUNY	Souffrant, Eddy M.	Marquette U
CUNY, GradCntr	Brand, Walter	Pace, Pleasntvl
CUNY, GradCntr	Dahbour, Omar	Colorado C
CUNY, GradCntr	Pretti, Consuelo	N Carolina, Grns
CUNY, GradCntr	Souffrant, Eddy	Marquette U
CUNY, GradCntr	Thompson, Stephen	Howard U
Duke U	Lemos, John	Coe C
Duke U	Schneider, Philip	Coastal Carolina
Duke U	Smith, Kelly	Trenton S C
Emory U	Goetsch, James	Eckerd C
Florida S U	Bart, Jody	Sweet Briar C
Florida S U	Sakezles, Priscilla	Millsaps C
Fordham U	Huntington, Patricia	Moravian C
Georgetown U	Mayhew, Robert	Seton Hall U
Harvard U	Avalos, Hector	Iowa S U
Harvard U	DeGroot, Jean C.	Catholic U Amer
Harvard U	Finkelstein, David H.	Indiana, Blmngtn
Harvard U	Minar, Edward	Arkansas, Ftvl
Illinois, Chicago	Brand, Peggy Zeglin	Indiana, Blmngtn
Illinois, Urbana	Hill, R. Kevin	Northwestern U
Illinois, Urbana	Kendrick, Nancy	Wheaton C (MA)
Indiana U	Barnes, Eric	S Methodist U
Johns Hopkins U	Kyte, Richard	Christian Bros
Kansas, U of	Hull, Robert	W Virginia Wslyn
Loyola U	Clark, Gregory	N Park C
Maryland, U of	Aydede, Murat	Chicago, U of
Maryland, U of	Umbaugh, Bruce	Webster U [NTG]
Michigan, U of	Angle, Stephen	Wesleyan U
Minnesota, U of	Donaho, Stephen	St Thomas, U of
N/A	Mazzarella, Patricia	Providence C
N/A	Morgan, Vance	Providence C
N/A	Thompson, Evan	Boston U
N/A	Winter, Michael	St Thomas, U of
N/A	Yarnell, Patrick	Kansas S U
Nebraska, U of	Reiter, David	Calvin C
Northwestern U	Cutrofello, Andrew	Loyola, Chicago
Northwestern U	Heckman, Peter G.	Nebraska Wslyn
Northwestern U	McCabe, David	Colgate U
Notre Dame, Uof	Bonin, Therese	Duquesne U
Notre Dame, Uof	Davison, Scott	Calvin C
Notre Dame, Uof	Groenhout, Ruth	SW Missouri S
Notre Dame, Uof	Merricks, Trenton	Virginia Cmnwlth
Notre Dame, Uof	Miclot, Brian	St Ambrose U
Notre Dame, Uof	Watkins, Eric	Virginia Tech
Notre Dame, Uof	Wians, Williams	Holy Cross, C of
Notre Dame, Uof	Williams, Wayne	Creighton U
Oregon, U of	Miller, Jennifer	Millersville (PA)
Penn S U	Mills, David	Cedarville C
Penn S U	Wilkinson, James	St John's (NM)
Penn S U	Winnubst, Shannon	Southwestern U
Penn, U of	Nauckhoff, Josefine	Wake Forest U
Penn, U of	Reginster, Bernard	Brown U
Penn, U of	Simmons, Alison	Harvard U
Pittsburgh, U of	Boonin-Vail, David I.	Tulane U
Pittsburgh, U of	Kremer, Philip	Stanford U
Pittsburgh, U of	Ruetsche, Laura	Middlebury C
Pittsburgh, U of	Sample, Ruth	Kenyon C
Princeton U	Byrne, Alex	MIT
Princeton U	Hall, Edward	MIT
Princeton U	Langsam, Harold	Virginia, U of
Princeton U	Sosa, David	Dartmouth C
Purdue U	Scholz, Sally	Villanova U
Rochester, U of	Finnestad, Tove	Rochester Tech
Rochester, U of	Kneller, Jane	Colorado S U
S California, U of	Brighouse, Carolyn	Occidental C
Stanford U	Carman, Taylor	Barnard C
SUNY, Buffalo	Tress, Daryl M.	Fordham U
SUNY, Stny Brk	Hartline, Sharon	Radford U
SUNY, Stny Brk	MacKendrick, Karmen	Gettysburg C
SUNY, Stny Brk	Martin, Norah	Portland, U of
Syracuse U	Patton, Michael	Felician C
Tulane U	Speliotis, Evanthia	Bellarmine C
UC, Berkeley	Cross, Andrew	UC, Irvine
UC, Berkeley	Lazar, Ariela	Stanford U
UC, Berkeley	Little, Margaret	Georgetown U
UC, Berkeley	Pinnolis, Jacob	Florida, Gnsvl
UC, Berkeley	Reydams-Schils, G.	Notre Dame, Uof
UC, Berkeley	Sreenivasan, Gopal	Princeton U
UC, Davis	Oshana, Marina A. L.	Cal S, Scrmnto
UC, San Diego	Hardcastle, Valerie	Virginia Tech
UC, San Diego	Levine, Alexander T.	P Rico, Mayag
UC, San Diego	Palmer, Eric	Allegheny C
UC, San Diego	Wayne, Andrew Zachary	Rochester, U of
UC, San Diego	Wittrup, Eleanor	Mass, Lowell
Union C	Bumpus, Ann	Dartmouth C
Union Institute	Hirschboeck, Paula	Edgewood C
Vanderbilt U	Burkum, Keith	Felician C
Vanderbilt U	Hale, Daryl	W Carolina U
Vanderbilt U	McGee, Glenn E.	Mass, Dartmouth
Vanderbilt U	Sullivan, Shannon	Miami U, Oxford
Virginia, U of	Drabkin, Douglas	Fort Hays S U
Virginia, U of	McKenna, Michael	Ithaca C
Washington U	McCrickerd, Jennifer	Drake U
Washington U	Sharratt, Shari	Arizona S West
Wiscnsn, Madsn	Peressini, Anthony F.	Marquette U
Wiscnsn, Madsn	Yaqub, Aladdin	Luther C
Wiscnsn, U of	Hogan, Melinda	Dalhousie U-CAN
Yale U	Breese, Gretchen	Ripon C
Yale U	Brient, Elizabeth	Boston C
Yale U	Perl, Eric	Catholic U Amer
CAN-McGill U	Collins, Louise	Indiana, S Bend
CAN-Toronto	Brown, Deborah	York U-CAN
CAN-Toronto	Glazebrook, Patricia	Colgate U
CAN-Toronto	Noone, Timothy B.	Catholic U Amer
CAN-Toronto	Pelham, Judy	York U-CAN
CAN-Toronto	Shanley, Brian J.	Catholic U Amer
CAN-W Ontario	McRobert, Jennifer	Acadia U-CAN
CAN-York	Sikka, Sonya	Ottawa, U of-CAN
GER-Marburg	Edwards, Jeffrey	SUNY, Stny Brk
UK-Cambridge	Cao, Tian Yu	Boston U
UK-Edinburgh	Rennie, Bryan	Westminster (PA)
UK-Oxford U	Marion, Mathieu	Ottawa, U of-CAN
UK-Oxford U	Schellenberg, John	Mt St Vincent -CAN

PHYSICS/ASTRONOMY

TRAINED BY	NAME	HIRED BY
Arizona S U	DiCarlo, Anthony	SE Louisiana U
Arizona, U of	Zaritsky, Dennis	UC, St Cruz
Boston C	Schaefer, Beth Ann	Georgian Court
Boston U	Fortune, Nathanael	Smith C
Brown U	Adler, Charles	Cleveland S U
Cal Tech	Johnson, Matthew	Oklahoma, U of
Catholic U	Cheng, Kwang-Ping	Cal S, Fullerton

THIS ISSUE: PHILOSOPHY THROUGH SPANISH/PORTUGUESE LANG. & LIT. IN OUR MARCH/APRIL 1995 ISSUE: ANTHROPOLOGY/ARCHEOLOGY/FOLKLORE, AREA/ETHNIC/WOMEN'S STUDIES, ART/ART HISTORY, ASIAN LANGUAGES & LITERATURES, BIOLOGY/ENVIRONMENTAL STUDIES, CHEMISTRY/BIOCHEMISTRY, CLASSICS, COMMUNICATION/JOURNALISM, COMPARATIVE LITERATURE, COMPUTER SCIENCE, DANCE/DRAMA/FILM/VIDEO, AND ECONOMICS. IN OUR MAY/JUNE 1995 ISSUE: ENGLISH/AMERICAN LANG. & LIT., FRENCH/ITALIAN LANG. & LIT., GEOGRAPHY,GEOLOGY, GERMAN LANG. & LIT., HISTORY, LANGUAGES & LITERATURES, OTHER, LINGUISTICS, MATHEMATICS/STATISTICS, MID-EAST/AFRICAN LANG. & LIT, AND MUSIC.

These tables reflect our final listing of first-time hirings to full-time junior positions effective as of the '94-'95 academic year in the liberal arts and sciences at more than 500 four-year colleges and universities in the United States and Canada. In the fall we will begin to list tenurings and hirings to tenure taking effect as of the '95 academic term.

The tables should be read as follows: the institution in the third column hired for the first time the individual in the second column to a full-time junior position. (It may not be the first junior position the individual has gotten.) The individual received graduate training at the institution in the first column.

Though most of these hirings are to multi-year, tenure-track contracts, many are for one-year positions only.

Information about graduate training was in most cases obtained either from the hiring institution or from the individual. This information has not been double-checked in all cases with each training institution. **"N/A"** means this information was not available at press time.

Where we have a campus name (e.g. "Illinois, Urbana"), we use it. But someone trained there might just as well be listed under the general university name (e.g., "Illinois, U of").

[95] means this action will take effect as of the '95-'96 academic term. **[NTG]** means this hiring institution is partially or completely non-tenure-granting.

LINGUA FRANCA goes to great effort to insure that our data is accurate and as complete as possible. However we know that JOBTRACKS is, as we go to press, incomplete and still not free from all errors. Consequently, we cannot be responsible for errors and omissions, and readers are advised not to act on any of this information without verifying it.

We invite our readers to help make JOBTRACKS an even more comprehensive reference tool, in the following ways:

If one of our items is in error, please let us know, on the stationery of the hiring department, specifying your name and title.

Deans and administrators: If your institution isn't represented and should be, write or call us to request the appropriate form.

Faculty members: If your name isn't here and should be, ascertain who in your administration or news office both has this information for the liberal arts and sciences, and is willing to part with it. Give us the person's name and title, and your name and title. Note that we are not listing temporary or visiting positions, nor first-time hirings to those senior positions that are probationary (e.g. associate professor without tenure).

Contact us either by writing to the JobTracks Desk, *LINGUA FRANCA,* 22 West 38th Street, 4th Floor, New York, NY 10018, or by faxing us at 212-302-0847.

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JUNIOR HIRINGS, BY DISCIPLINE AND BY GRADUATE TRAINING

TRAINED BY	NAME	HIRED BY
Chicago, U of	Ernst, Richard	Hendrix C
Chicago, U of	Harmon, Robert	RandlphMacon
Chicago, U of	Kagan, Alexander	Cincinnati, U of
Chicago, U of	Kamionkowski, Marc	Columbia U
Chicago, U of	Krimm, Hans	Hampden-Sydny
Chicago, U of	McKay, Timothy	Michigan, AnAr
Chicago, U of	Papadimitrion, Vaia	Texas Tech
Chicago, U of	Vinson, Michael	Shippensburg
Colorado, Bldr	Armstrong, Allen	Shippensburg
Colorado, Bldr	Kohler, Matthew	Bridgewater S
Columbia U	Mohideen, Umar	UC, Riverside
Columbia U	Pang, Yang	Columbia U
Connecticut, Uof	Filipkowski, Mark	Arkansas, Ftvl
Connecticut, Uof	Yang, De Ping	Holy Cross, C of
Cornell U	Bildsten, Lars	UC, Berkeley
Cornell U	Bonesteel, Nicholas	Florida S U
Cornell U	Chern, Ming Yau	Taiwan, U of-TAIW
Cornell U	Cohen, Michael	Shippensburg
Cornell U	FitzGerald, Stephen	Colgate U
Cornell U	Hysell, David	Clemson U
Cornell U	Murphy, Sheena	Oklahoma, U of
Cornell U	Schlossman, Mark	Illinois, Chicago
Cornell U	Sennaroglu, Alphan	Kroc U-TRKY
CUNY, GradCntr	Petricevic, Vladimir	CUNY, City C
Dartmouth C	Brown, Michael	Swarthmore C
Dartmouth C	Darling, Gerald	St Joseph (CT)
Fermilab	Campagnari, Claudi	UC, St Barbara
Florida, Gnsvl	Taylor, Mary Jane	Loras C
Georgia, U of	Dyson, Joann	Gettysburg C
Harvard U	Covault, Corbin	Chicago, U of
Harvard U	Eggert, Jon	Pomona C
Harvard U	Johnson, Alan	Penn, U of
Harvard U	Majumder, Protik	Williams C
Illinois Tech	Pundars, Mark	Guilford C
Illinois, U of	Dale, Daniel	Kentucky, U of
Illinois, U of	McGlinn, Thomas	Portland, U of
Illinois, U of	Sage, J. Timothy	Northeastern U
Illinois, Urbana	Msall, Madeleine E.	Bowdoin C
Illinois, Urbana	Stewart, Gay	Arkansas, Ftvl
Iowa S U	Hiemcke, Christoph	Loras C
Iowa S U	Winger, Jeffry A.	Mississippi S
Kansas S U	Frohne, Mary Victoria	W Illinois U
Kansas S U	Shinpaugh, Jefferson	E Carolina U
Kentucky, U of	Arts, Robert	Pikeville C
Lehigh U	Cheng, Ying	UC, St Barbara
Lehigh U	Ehrlacher, Edward	Gettysburg C
Lehigh U	Herbert, Chris	Jersey City S C
Lehigh U	Krieble, Kelly	Florida S U
Lehigh U	Sun, HongJiang	SUNY, Albany
Lehigh U	Williams, Phillip	Ohio S U
Maryland, U of	McCarthy, Daniel	SE Louisiana U
Maryland, U of	O'Shea, Patrick G.	Duke U
Michigan, AnAr	Lamelas, Francisco L.	Marquette U
Michigan, U of	Mullen, Kieran	Oklahoma, U of
Minnesota, U of	Lottis, Daniel	Miami U, Oxford
Missouri, Clmb	Boley, Mark	W Illinois U
Missouri, Clmb	Priest, Vann	Whittier C
MIT	McIntyre, Cynthia	George Mason U
N Carolina, ChpH	Peters, Marian	Appalachian S
N Carolina S U	Baker, Williams	Furman U
N Carolina S U	Cline, Robert A.	Davidson C
N Carolina, U of	Swenson, Joseph	Nevada, Reno
N/A	Distler, Jacques	Texas, Austin
N/A	Guhathakurta, Puragra	UC, St Cruz
N/A	Martinez, Robert E.	Texas, Austin
Notre Dame, Uof	Ayer, Zeid	N Carolina, ChpH
Notre Dame, Uof	Ross, James D.	Arkansas, Ftvl
Notre Dame, Uof	Tabor-Morris, Anne E.	Georgian Court
Ohio S U	Hencheck, Michael	Chadron S C
Ohio S U	Luther, Bryan	Concordia, Mrhd
Oklahoma, U of	Magruder, Kerry	Oklahoma Baptst
Oregon S U	Silva, Larry	Appalachian S
Oregon S U	Taylor, Charles	Pacific U
Penn S U	Morgan, Windsor	Dickinson C
Penn S U	White, Jamie	Baldwin-Wallace
Penn, U of	Griffien, Kieth A.	William & Mary
Penn, U of	Gunner, Marilyn	CUNY, City C
Princeton U	Babul, Arif	New York U
Princeton U	Harper, Paul	Grand Canyon U
Princeton U	Middleton, Alan	Syracuse U
Princeton U	Thorsett, Stephen	Princeton U
Purdue U	Gollmer, Steve	Cedarville C
Purdue U	Luo, Hong	SUNY, Buffalo
Rochester, U of	Prebys, Eric	Princeton U
Rochester, U of	Su, Qichang	Illinois S U
Rutgers U	Besson, David	Oklahoma, U of
Rutgers U	Jeon, Yongseog	Jeonjoo-KOREA
Rutgers U	Johanesson, H.	Chalmers-SWD
Rutgers U	Liang, Gan	Sam Houston S
Rutgers U	Tiwari, Rajive	Belmont Abbey
Stanford U	Kent, Andrew	New York U
Stanford U	Weiss, David	UC, Berkeley
SUNY	Manivannan, Kandiah	SE Louisiana U
SUNY	Meltzer, David	SE Louisiana U
SUNY	Welke, Gerd	Wayne S U
SUNY, Buffalo	Chen, Tar-Pin	N Dakota, U of
SUNY, Buffalo	Sheik-Bahae, Mansoor	New Mexico, Uof
SUNY, Stny Brk	Yoakum-Stover, Suzanne	Wyoming, U of
Syracuse U	Kumar, Krishna	Princeton U
Tennessee, U of	Berry, Scott	Hawaii, Hilo
Texas A&M U	Ren, Shang-Fen	Illinois S U
Texas, Austin	Lathrop, Daniel	Emory U
Texas, Austin	Lutken, C.A>	Oslo, U of-NRWY
Texas, Austin	Lynker, Monika	Indiana, S Bend
Texas, Austin	Ramseyer, Tod	Gettysburg C
Texas Christian	Ali, Sanwar	Rust C
Texas Christian	Withey, Paul	W Virginia Wslyn
UC, Berkeley	Berger, Micheal S.	Indiana, Blmngtn
UC, Berkeley	Coan, Thomas	S Methodist U
UC, Berkeley	Freericks, James K.	Georgetown U
UC, Berkeley	Heyman, James	Macalester C
UC, Berkeley	Kresin, Vitaly	S California, U of
UC, Berkeley	Liu, Amy Y.	Georgetown U
UC, Berkeley	Singh, Kanwal	Middlebury C
UC, Berkeley	Strauss, Michael	Princeton U
UC, Riverside	Bernal, Oscar	Cal S, LosAngls
UC, San Diego	Bingham, Frederick	N Carolina, Wlm
UC, San Diego	Mello, Tina Maria	Bryn Mawr C
UC, San Diego	Wang, Virginia	ClaremntMcKenna
UC, St Barbara	Shapere, Alfred	Kentucky, U of
Vanderbilt U	Ma, Wenchao	Mississippi S
Vanderbilt U	Olive, Don	Campbellsville C
Virginia, U of	Wagner, John	N Dakota, U of
Washington U	Ganem, Joseph	Loyola, MD
Washington, U of	Cardelli, Jason	Villanova U
Washington, U of	Zeps, Valdis	Kentucky, U of
Wayne S U	Chang, Kent	La Sierra U
William & Mary	Gao, Jing	Kean C
William & Mary	Greer, Allan J.	Washngtn&Jeffrsn
William & Mary	Shaw, John	William & Mary
Wiscnsn, Madsn	Rioux, Dennis	St Olaf C
Wiscnsn, Milw	Harp, Gerald	Ohio U
Wiscnsn, U of	Cowen, Douglas	Penn, U of
Yale U	Burns-Kaurin, Michael	Spelman C
Yale U	Greene, Senta	Vanderbilt U
AUS-Australian Natl	Morrison, Heather	Case Western Res
CAN-Brit Columbia	Armstrong, David	William & Mary
CAN-McMaster U	Crandles, David	Franklin&Marshall
CIS-Inst Appl Math	Klypin, Anatoly	New Mexico S U
CIS-Lebedev Inst	Efrain, Ferrer	SUNY, Fredon
CIS-Novosibirsk S U	Litvinenko, Vladimir	Duke U
GER-Munich, U of	Baur, Ulrich	SUNY, Buffalo
NETH-Utrecht U	Arnoldus, Hendrik F.	Mississippi S
NZL-Massey U	Xia, Yang	Oakland U
PRC-Shanghai Inst	Wu, Zhouling	E Michigan U
SWT-Basel, U of	Lorenzon, Wolfgang	Penn, U of
UK-Cambridge	Browning, Nigel	Illinois, Chicago
UK-Oxford U	Bonfim, Oz	Pacific U

POLITICAL SCIENCE

TRAINED BY	NAME	HIRED BY
Alabama, U of	Whatley, Hugh	TexasA&M,CrpsC
Arizona S U	Schafer, Mark	LSU, BatnRoug
Atlanta U	Finley, D'Linell	Alabama, Tsclsa
Boston C	Marx, Jerry	Seton Hall U
Brandeis U	Guo, Baogang	Farmingham S
Brandeis U	Kirkey, Christopher	Bridgewater S
Brandeis U	McFerson, Hazel	George Mason U
Brandeis U	Wingrove, Elizabeth	Michigan, AnAr
Cal Tech	Hansen, Wendy	New Mexico, Uof
Cal Tech	Shvetsova, Olga	Washington U
Carnegie-Mellon	Hahm, Sung Deuk	Georgetown U
Catholic U Amer	Polet, Jeff	Malone C
Catholic U Amer	Ryden, David	Hope C
Catholic U Amer	Polet, Jeffrey	Malone C
Chicago, U of	Cameron, Stephen	Columbia U
Chicago, U of	Kalyvas, Stathis	New York U
Chicago, U of	Mattli, Walter	Emory U
Chicago, U of	Osa, Maryjane	S Carolina, Clm
Chicago, U of	Pape, Robert	Dartmouth C
Chicago, U of	Scott, John	Houston, U of
Chicago, U of	Velásquez, Eduardo	Washington&Lee
Colorado, Bldr	Ross, Jeffrey Ian	Kent S U
Colorado, U of	Penubarti, Mohan	UC, Los Angeles
Colorado, U of	Rajmaira, Sheen	E Carolina U
Columbia U	Gibson, Edward J.	Northwestern U
Columbia U	Lazaro, Vincent A.	St Mary's (TX)
Columbia U	Peterson, Susan	William & Mary
Columbia U	Schamis, Hector	Cornell U
Columbia U	Weitsman, Patricia	Ohio U
Cornell U	Adams, Francis	Ithaca C
Cornell U	Artuso, Anthony	Charlston, C of
Cornell U	Bussel, Michael	Penn S U
Cornell U	Cook, Alexandra	Chicago, U of
Cornell U	Currah, Paisley Ann	CUNY, Brooklyn
Cornell U	Kowert, Paul	Florida Int'l U
Cornell U	Marks, Michael	Willamette U
Cornell U	Merom, Gil	Tel Aviv, U of-ISR
Cornell U	Nossiff, Rosemary	Rutgers, Newark
Cornell U	Price, Richard	Minnsota,TwnC
Cornell U	Sidel, John	Oriental Studies-UK
CUNY, GradCntr	Bermanzohn, Sally	CUNY, Brooklyn
CUNY, GradCntr	Dormani, Rose	SUNY, Westbry
Denver Grad Int'l	James, Stanlie	Colorado, Bldr
Denver, U of	Blaney, David	Macalester C
Duke U	Ludwig, Jens O.	Georgetown U
Duke U	Paolino, Philip O.	Georgetown U
Duke U	Sellers, Patrick Joel	Indiana, Blmngtn
Emory U	Nowacki, Dawn J.	Linfield C
Florida Int'l U	McCue , Clifford	Kent S U
Florida, U of	Green, Joanne	Texas Christian
Georgetown U	Gould, William	William Jewell C
Georgia, U of	Rosell, Ellen ~.	New Mexico S U
Harvard U	Hula, Kevin	Loyola, MD
Harvard U	Lieberman, Robert	Columbia U
Harvard U	Lublin, David	S Carolina, Clm
Harvard U	Miller, James	Duke U
Harvard U	Silverstein, Gordon	Dartmouth C
Harvard U	Wan, Ming	George Mason U
Harvard U	Warner, Carolyn	Arizona S U
Harvard U	Williams, Mark	Middlebury C
Harvard U	Wolf, Patrick	Columbia U
Houston, U of	Baird, Karen	SUNY, Purchas
Houston, U of	Hindera, John J.	Texas Tech
Illinois, Chicago	Hartrich, Toni	Roosevelt U
Illinois, Chicago	Rasof-Alberts, Jill	DePaul U
Illinois, U of	Browning, Jeremy D.	Charlston, C of
Illinois, U of	Hagland, Paul	Lake Forest C
Illinois, U of	Wong, Mary	Notre Dame, Uof
Illinois, Urbana	Resler, Tamara	Wyoming, U of
Indiana U	Green, Daniel	Delaware, U of
Indiana U	Harris, Michael	E Michigan U
Indiana U	Kaiser, Paul	Mississippi S
Indiana U	Lucas, John	St Lawrence U
Indiana U	McCurley, Carl	E Carolina U
Indiana U	Ndegwa, Stephen	William & Mary
Indiana U	Schloesser, Pauline	Iowa S U
Indiana U	Snipe, Tracy D.	Charlston, C of
Indiana U	Works, Austin	St Cloud S U
Iowa, U of	Brophy-Baermann, Bryan	Wiscnsn, StevPt
Iowa, U of	Fleury, Christopher	Michigan, Drbrn
Iowa, U of	Kinney, Rhonda	E Michigan U
Iowa, U of	Richardson, Jr., Glenn W.	Virginia Tech

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Johns Hopkins U	Cusimano, Maryann K.	Catholic U Amer
Johns Hopkins U	Siracusa, Christina	TexasA&M,CrpsC
Kansas, U of	Jeffery, Bridget	W New England
Kansas, U of	Kelly, Marisa	Pacific, U of the
Kentucky, U of	Sheilds, Todd	Arkansas, Ftvl
Loyola U	Davis, Steven	Edgewood C
Maryland, U of	Hrezo, Margaret	Radford U
Maryland, U of	Jennings, Garry	Delta S U
Maryland, U of	Johnson, Valerie	Illinois, Chicago
Maryland, U of	Josephson, Jyl J.	Texas Tech
Mass, Amherst	Belanger, Marc	Dickinson C
Mass, U of	Lehring, Gary	Smith C
Miami, U of	Bell, Jennifer	Evansville, U of
Miami U, Oxford	Gangadharan, Bindu	Knox C
Michigan, U of	Bennett, D. Scott	Penn S U
Michigan, U of	Brown, Robert	Emory U
Michigan, U of	Gronke, Paul	Duke U
Michigan, U of	Shanks, Cheryl	Williams C
Michigan, U of	Whiting, Susan	Washington, U of
Minnesota, U of	Baum, Bruce	Gettysburg C
Minnesota, U of	Clark, Ann	Purdue U
MIT	Berger, Thomas	Johns Hopkins U
MIT	Karapin, Roger	CUNY, Hunter C
N Carolina, ChpH	Aguilar, Edwin	Texas A&M U
N Carolina, ChpH	Diven, Polly	Grand Valley S
N Carolina, ChpH	Hager, Gregory	Kentucky, U of
N Carolina, ChpH	Korstad, Robert	Duke U
N Carolina, U of	Downie, David	Columbia U
N Carolina, U of	Haynie, Kerry	Penn, U of
N Carolina, U of	Lynch, George	Furman U
N Carolina, U of	Morris, Irwin	Texas Tech
N Illinois U	Amedee, George	Southern U
N Illinois U	Anuman-Rajadhon, T.	Chiang Mai-THAI
N Illinois U	Grenell, Keenan	Auburn, Mntgmr
N Illinois U	Griffith, Mark	Livingston U
N Illinois U	Ostberg, Cynthia	Pacific, U of the
N Illinois U	Scott, James	Illinois S U
N Illinois U	Wathana, Damrong	Chulalongkorn-THAI
N Texas, U of	Coplin, Janet	S Methodist U
N Texas, U of	McCoy, Melanie	E Texas S U
N/A	Battistoni, Richard	Providence C
N/A	Coulter, Michael	Grove City C [NTG]
N/A	Gehm, John R.	S Dakota, U of
N/A	Howard, Christopher	Boston U
Nebraska, U of	Pease, Kelly-Kate S.	Webster U [NTG]
New York U	Astorino-Courtois, A.	Texas A&M U
Northeastern U	Nesbary, Dale	Oakland U
Northwestern U	Harris, Frederick	Rochester, U of
Northwestern U	Vanderbush, Walter	Miami U, Oxford
Notre Dame, Uof	Balakrishnan, Uma	St John's (NY)
Notre Dame, Uof	McKinlay, Patrick	Morningside C
Notre Dame, Uof	Powers, Nancy	Vanderbilt U
Ohio S U	Brent, James	San Jose S U
Ohio S U	Hojnacki, Marie	Penn S U
Ohio S U	Scarpole, Karrin	SW Missouri S
Ohio S U	Wagenburg, Eric	Purdue U
Oklahoma, U of	LeBlanc, Robin	Oglethorpe U
Penn S U	Joo, Seung-Ho	Minnsota,TwnC
Penn, U of	Austin, Daniel	Edinboro U (PA)
Pittsburgh, U of	Lee, Margaret	Spelman C
Princeton U	Brandon, Mark	Michigan, AnAr
Princeton U	Chaudhuri, Shubham	Columbia U
Princeton U	English, Robert	Allegheny C
Princeton U	Farkas, Andrew	Rutgers, NBruns
Princeton U	Hall, Cheryl	S Florida, U of
Princeton U	Halpern, Cynthia	Swarthmore C
Princeton U	Harvey, Anna	New York U
Princeton U	Hashmi, Sohail	Mt Holyoke C
Princeton U	Kawaski, Tsuyoshi	Simon Fraser-CAN
Princeton U	Lowi, Miriam	Trenton S C
Princeton U	Peng, Dajin	S Florida, U of
Princeton U	Silverberg, Helene	UC, St Barbara
Princeton U	Spiro, David	Arizona, Tucson
Princeton U	Wickham, Carrie	Emory U
Purdue U	Carleton, David	Mdl Tennessee
Rice U	Schwebach, Valerie L.	Nebraska, Lncn
Rochester, U of	Gabel, Matthew	Kentucky, U of
Rochester, U of	Mattei, Laura R. Winsky	SUNY, Buffalo
Rochester, U of	McGillivray, Fiona	Washington U
Rochester, U of	Schiller, Wendy	Brown U
Rutgers U	Callahan-Harrison, Brigid	Montclair S C
Rutgers U	Kurzer, Paulette	Arizona, Tucson
S California, U of	DiMuccio, Ralph	Florida, Gnsvl
S California, U of	McKenzie, Evan	Illinois, Chicago
S California, U of	Siler, Michael	Cal S, LosAngls
S Carolina, Clm	Xie, Weizhi	Georgia S U
S Illinois U	Grambihler, Kenneth	Austin Peay S
Stanford U	Coleman, Major	SUNY, Buffalo
Stanford U	Keene, Barry D.	Cal S, Scrmnto
Stanford U	Kohno, Masaru	Brit Columbia-CAN
Stanford U	Montinola, Gabriella	New York U
SUNY, Bngmtn	Dear, Jeanette	Old Dominion U
SUNY, Stny Brk	Best, Samuel	Notre Dame, Uof
SUNY, Stny Brk	Jones, Brad	Arizona, Tucson
SUNY, Stny Brk	Timpone, Richard	SUNY, Stny Brk
Syracuse U	Coker, Karen	N Dakota, U of
Syracuse U	Maxwell, Jennifer	Kent S U
Syracuse U	Scott, Patrick	SW Missouri S
Temple U	Kleintop, William	Seton Hall U
Temple U	Marbach, Joseph	Seton Hall U
Tennessee, Knox	Boateng, Kwame	W Virginia Wslyn
Texas A&M Int'l	Kerr, John B., III	Arkansas, Ftvl
Texas, Austin	Busette-Hsu, Camille	Texas, Austin
Texas, Austin	Frensley, Nathalie	S Methodist U
Texas, Austin	Greene, Jay	Houston, U of
Texas, Austin	Li, He	Merrimack C
Texas Tech	Stumm, Theodore	N Florida, U of
Texas Tech	Waters, Carol	N Arizona U
Texas Tech U	Rourke, thomas	Florida Int'l U
Tulane U	Bell, Jeffrey	SE Louisiana U
UC, Berkeley	Freeland, Robert	Columbia U
UC, Berkeley	Gros, Jean-Germain	Missouri, St L
UC, Berkeley	Hammer, Dean	Franklin&Marshall
UC, Berkeley	Lu, Xiaobo	Barnard C
UC, Berkeley	Schaffer, Fred	MIT
UC, Berkeley	Waldner, David	Virginia, U of
UC, Davis	Allison, Juliann	SUNY, Bngmtn
UC, Los Angeles	Gill, Anthony	Washington, U of
UC, Los Angeles	Shaw, Daron R.	Texas, Austin
UC, Los Angeles	Wedeman, Andrew H.	Nebraska, Lncn
UC, Riverside	Andranovich, Gregory	Cal S, LosAngls
UC, Riverside	Sanders, Francine	Mdl Tennessee
UC, San Diego	Auerswald, David	G Washington U
UC, San Diego	Carey, John	Rochester, U of
UC, San Diego	Green, Roger W.	N Dakota, U of
UC, San Diego	Ledgister, Roger W.	Morehead S U
UC, San Diego	Saideman, Stephen M.	Vermont, U of
UC, San Diego	Sala, Brian Robert	Illinois, Urbana
UC, San Diego	Thies, Michael	UC, Los Angeles
UC, St Barbara	Iyob, Ruth	Missouri, St L
Vanderbilt U	Crothers, Austin	Illinois S U
Vanderbilt U	McMillen, Stacy	Wayne S C
Vanderbilt U	Norman-Major, Kristen	George Mason U
Virginia Tech	Berglund, Don	Washburn U
Virginia, U of	Moore, Rebecca	Concordia, Mrhd
Virginia, U of	Tenpas, Kathryn Dunn	S Florida, U of
W Virginia U	Krause, George	S Carolina, Clm
Washington U	Banaszak, Lee Ann	Penn S U
Washington U	Montoya, Lisa J.	Texas, Austin
Washington U	Spriggs, James	UC, Davis
Washington, U of	Hart, Dennis M.	Kent S U
Washington, U of	van Dyk, Robert	Pacific U
Wisconsn, Madsn	Cason, Jeffrey	Middlebury C
Wisconsn, Madsn	Clark, Mary A.	Tulane U
Wisconsn, Madsn	Epp, Charles R.	Indiana, Blmngtn
Wisconsn, Madsn	Mucciaroni, Gary	Temple U
Wisconsn, Madsn	Smith, Daniel	Denver, U of
Wisconsn, U of	Bader, John	UC, Los Angeles
Wisconsn, U of	Smith, Kevin B.	Nebraska, Lncn
Yale U	Avens, Oliver	Princeton U
Yale U	Nobles, Melissa	MIT
CAN-Brit Columbia	Cutler, Claire	Victoria, U of-CAN
CAN-Carleton U	Albo, Gregory	York U-CAN
CAN-Laval U	Adams, James	UC, St Barbara
CAN-Toronto	Galleguilllos, Nibaldo	McMaster U-CAN
CAN-Toronto	Kleinberg, Remonda	N Carolina, Wlm
UK-Essex, U of	Harvey, Neil	New Mexico S U
UK-Oxford U	Kamsler, Victoria	CUNY, Queens
UK-Oxford U	Merritt, Martha	Notre Dame, Uof
UK-Oxford U	Simhony, Avital	Arizona S U
UK-Oxford U	Tomasi, John	Brown U

PSYCHOLOGY

TRAINED BY	NAME	HIRED BY
Akron, U of	Morris, Scott	Illinois Tech
Alabama, U of	Dulaney, Cynthia	Xavier U
Alabama, U of	Gardner, William M.	Charlston, C of
American U	Woody, Sheila R.	Yale U
Arizona S U	Carlo, Gustavo	Nebraska, Lncn
Arizona, U of	Gibson, Bradley	Notre Dame, Uof
Ball S U	Case, Gerald	Mdl Tennessee
Ball S U	Rich, Laura	Taylor U
Ball S U	Shine, Agnes	Wisconsn, RiverF
Baylor U	Brouillard, Pamela	TexasA&M,CrpsC
Boston U	Lam, Judy	Roosevelt U
Bowling Green S	Brown, Theresa	Georgian Court
Brandeis U	Borgonovo, Claudia	Laval U-CAN
Brandeis U	Hung, Henrietta	Ottawa, U of-CAN
Brandeis U	Urushibara, Saeko	Kitakyuusyuu-JPN
Brown U	Knill, David	Penn, U of
C Arkansas, U of	Claxton, Amy	Fort Hays S U
Cal S, Fresno	Gee, Nancy	SUNY, Fredon
Carnegie-Mellon	Dubash, Parastu	Holy Cross, C of
Carnegie-Mellon	Plaut, David	Carnegie Mellon
Case Western Res	Thapar, Anjali	Williams C
Catholic U Amer	Mouloua, Mustapha	Central Fl , U of
Catholic U Amer	Zivkovic, Ilija	Zagreb, U of-CROA
Chicago, U of	Alibali, Martha	Carnegie Mellon
Chicago, U of	Burton, Leslie A.	Fordham U
Chicago, U of	Cox, Suzanne	Beloit C
Chicago, U of	Kerns, Kimberly	Victoria, U of-CAN
Colorado, U of	Brennan, Jr., Francis X.	Wilkes C
Columbia U	Dorow, Laura	Utica C of Syracuse
Columbia U	Munger, Margaret P.	Davidson C
Connecticut, Uof	Carroll, Deborah	S Connecticut
Connecticut, Uof	Hall, Jennifer A.	Eckerd C
Connecticut, Uof	Rexer, Karl J.	Holy Cross, C of
Cornell U	Seiwert, Cynthia	Wesleyan U
Cornell U	Zahn, Genny	W Liberty C
CUNY, GradCntr	Bodnarenko, Stefan	Smith C
CUNY, GradCntr	Raskin, Sarah	Trinity C (CT)
CUNY, GradCntr	Roseanne, Flores	CUNY, Hunter C
Denver, U of	Clements, Mari	Penn S U
Duke U	McMillan, Donna	St Olaf C
Emory U	Eppler, Marion	E Carolina U
Emory U	Hennessy, Ann	Smith C
Florida, U of	Barron, Kristina	St Michael's C
Florida, U of	Dunlap, Michelle	Connecticut C
Florida, U of	Kelly, Anita	Notre Dame, Uof
Florida, U of	Smith, Richard	N Texas, U of
Fordham U	Fracasso, Maria	Towson S U
Fordham U	Vozzola, Elizabeth	St Joseph (CT)
George Mason U	Gilbert, Janelle	Cal S, SnBrndno
Georgia Tech	Earles, Julie	Furman U
Georgia, U of	Collins, James	SUNY, Genes
Georgia, U of	Dickson-Parnell, B.	Neumann [NTG]
Georgia, U of	Phillips, Kimberley	Hiram C
Georgia, U of	Westbrook, Robert	Hendrix C
Harvard U	Chataway, Cynthia	York U-CAN
Harvard U	Coon, Deborah	NewHmpshire,Uof
Harvard U	Field, Susan	Georgian Court
Hofstra U	Eckhardt, Christopher	N Carolina, Wlm
Illinois, U of	Carlson-Radvansky, L.	Notre Dame, Uof
Illinois, U of	Clark, Ann	Dartmouth C
Illinois, U of	Dufour, Robert	Swarthmore C
Illinois, U of	Trafimow, David	New Mexico S U
Illinois, Urbana	Crisafi, Maria	Barnard C
Illinois, Urbana	Fujita, Frank	Indiana, S Bend
Illinois, Urbana	Gehring, William	Michigan, AnAr
Illinois, Urbana	Grych, John H.	Marquette U
Illinois, Urbana	Spalding, Thomas	Iowa, U of
Indiana, Blmngtn	Steffen, Ann	Missouri, St L
Indiana U	Ryalls, Brigette	Nebraska, Oma
Iowa S U	Collins, Judith	Texas A&M U
Iowa S U	Ross, James	SW Baptist U
Iowa, U of	Bhatt, Ramesh	Kentucky, U of
James Madison U	Jackson, Rudy	RandlphMacon
Johns Hopkins U	Braaten, Richard	Colgate U
Johns Hopkins U	Cynx, Jeffrey	Vassar C
Johns Hopkins U	Rapp, Brenda	Johns Hopkins U

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JOBTRACKS 1994-95

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TRAINED BY	NAME	HIRED BY
Kansas S U	Bailey, Scott	Texas Lutheran
Kansas, U of	Coldren, Jeffrey	Youngstown S
Kansas, U of	Ford, Laurie	S Carolina, Clm
Kansas, U of	Koshino, Hideya	Cal S, SnBrndno
Kansas, U of	Mooney, JoAnn	Furman U
Kansas, U of	Rosales-Ruiz, Jesus	N Texas, U of
Kent S U	Boughner, Shelly R.	S Dakota, U of
Kent S U	Marazita, John	Muskingum C
Kent S U	Weikel, Kim	Shippensburg
Kent S U	Wollan, Michael	Colgate U
Louisiana S U	Gleaves, David	Texas A&M U
Louisiana S U	Trahan, Wanda	SE Louisiana U
Loyola, Chicago	Helford, Michael	Roosevelt U
Loyola U	Abel, Steve	Detroit Mercy
Loyola U	Ho, Fung Chu	Oregon, U of
Loyola U	Niemiec, Andrew	Kenyon C
Loyola U	Smith, Christine	Grand Valley S
Mass, Amherst	Klin, Celia	SUNY, Bngmtn
Mass, Amherst	Schatz, Robert	TexasA&M,CrpsC
Memphis S U	Dodson, Deanna	LebanonValley
Memphis S U	Epkins, Catherine	Texas Tech
Michigan, AnAr	Xu, Xiaojuan	Grand Valley S
Michigan S U	Badura, Lori	SUNY, Buffalo
Michigan S U	Cortina, Jose M.	Tulane U
Michigan S U	Kim, Randi	Humboldt S U
Michigan S U	Landis, Ronald	G Washington U
Michigan, U of	Cohen, Robert	Madonna C
Michigan, U of	Cross, Susan	Iowa S U
Michigan, U of	Crystal, David S.	Georgetown U
Michigan, U of	Fuligni, Andrew	New York U
Michigan, U of	Gottfried, Gail	Occidental C
Michigan, U of	Levine, Laura	Cntrl Connecticut
Michigan, U of	Stone, Eric	Wake Forest U
Michigan, U of	Vandewater, Elizabeth A.	St Lawrence U
Minnesota, U of	Collins, Paul	Oregon, U of
Minnesota, U of	Cooper, Eric	Iowa S U
Minnesota, U of	Lilienfeld, Scott	Emory U
Minnesota, U of	Regan, Pamela	Albion C
Minnesota, U of	Rudski, Jeffrey	Muhlenberg C
Minnesota, U of	Schiller, Ruth	St John's (MN)
Minnsota,TwnC	Hilton, H. John	Gustavus Adolph
Mississippi S U	Sikka, Anjoo	Houston, Dntn
Mississippi, U of	Lewis, Carol	Mdl Tennessee
Missouri, U of	Olson, Roberta	Oklahoma City
MIT	Prasada, Sandeep	Dartmouth C
N Carolina, ChpH	Cox, Chante	Mississippi S
N Carolina, Grns	Nassar, Sylvia C.	Austin Peay S
N Carolina, U of	Drigotas, Stephen	S Methodist U
N Carolina, U of	Sher, Tamara	Illinois Tech
N Dakota, U of	Bowman, Barbara	Washburn U
N Illinois U	Becker, Geraldine	Lewis U
N Illinois U	Elliot, Ann	Emory & Henry C
N Illinois U	Wholeben, Belinda	Rockford C
N/A	Allen, Salo	Fort Hays S U
N/A	Bruce-Sanford, Gail	Montana, U of
N/A	Cordova, Diana I.	Yale U
N/A	Machado, Armando	Indiana, Blmngtn
N/A	Mason, Craig	Miami, U of
N/A	Meck, Warren H.	Duke U
N/A	Throckmorton, E.	Grove City C [NTG]
N/A	Wegener, Duane T.	Yale U
N/A	Wiemers, Karen S.	S Dakota, U of
N/A	Williams, Christina L.	Duke U
New Mexico S U	Noel, Ronald	Rensselaer Poly
New Mexico, Uof	Willman, David	Viterbo C
New York U	Moskowitz, Gordon	Princeton U
NewHmpshire, Uof	Robinson, John	SUNY, Stny Brk
Northwestern U	Saunders, Stephen M.	Marquette U
Northwestern U	Witkofsky, Alfred A.	Charlston, C of
Northwestern U	Wright, Alfred A.	Charlston, C of
Notre Dame, Uof	Biedenharn, Paula	TexasA&M,CrpsC
Notre Dame, Uof	Cordon, Luis Amadeo	Skidmore C
Notre Dame, Uof	Hansen, Nancy	Saginaw Valley S
Notre Dame, Uof	Hantula, Donald	Temple U
Notre Dame, Uof	Heckman, Paula	Manchester C
Notre Dame, Uof	Punzo, Diana	Earlham C
Ohio S U	Berent, Matthew	Colgate U
Ohio S U	Grubb, Dale	Baldwin-Wallace
Ohio S U	Millet, Peter	Connecticut C
Ohio S U	Smith, Gregory	Kansas Newman
Ohio S U	Stukenberg, Karl	Xavier U
Ohio U	Rokicki, Lori A.	Mississippi S
Oklahoma S U	McCarthy, Maureen	Austin Peay S
Oklahoma, U of	Fuller, Dana	Mdl Tennessee
Oregon S U	Robinson, Scott	Iowa, U of
Penn S U	Schellenbach, Cynthia	Oakland U
Penn, U of	Ristau, Caroline	Barnard C
Penn, U of	Shipley, Thomas	Temple U
Penn, U of	Weissmark, Mona Sue	Roosevelt U
Pittsburgh, U of	Davis, Mary	Arizona S U
Pittsburgh, U of	DeCooke, Peggy	SUNY, Purchas
Pittsburgh, U of	Flanagan-Cato, Loretta	Penn, U of
Pittsburgh, U of	Jackson, Denise	Northeastern U
Pittsburgh, U of	Shedden, Judith	McMaster U-CAN
Princeton U	McGlone, Matthew S.	Lafayette C
Princeton U	Rodman, Hillary	Emory U
Purdue U	Cepeda-Benito, Antonio	Texas A&M U
Purdue U	Karau, Steven	Virginia Cmnwlth
Purdue U	Nicholas, Jeffrey	Muhlenberg C
Purdue U	Van Zandt, Trisha	Johns Hopkins U
Rochester, U of	Murphy, Walter D.	Charlston, C of
Rochester, U of	Nichols, Michael	William & Mary
Rutgers U	Iuculano, John	Felician C
Rutgers U	Reich, Warren A.	Charlston, C of
Rutgers U	Wolf, Lisa	Felician C
S California, U of	Gordon-Sealey, Zoila	Loma Linda Ux
S California, U of	Sealey, Zoila	La Sierra U
S California, U of	Trujillo, Kathleen	St Ambrose U
S Carolina, U of	Cooley, Michele	George Mason U
S Carolina, U of	Davis, Stanley	Appalachian S
S Carolina, U of	Ginn, Sheryl	E Carolina U
S Carolina, U of	Wilson, Janie	GeorgiaSouthern
S Florida, U of	Rather, Bruce	Wyoming, U of
Stanford U	Gomes, Mary	Sonoma S U
Stanford U	Lyubomirsky, Sonja	UC, Riverside
Stanford U	Malle, Bertram	Oregon, U of
Stanford U	Taylor, Holly	Tufts U
Stanford U	Todd, Peter	Denver, U of
Stanford U	Tree, Jean E. Fox	UC, St Cruz
SUNY, Albany	Evans, Donald	Drake U
SUNY, Bngmtn	Bohemier, Gregory	Culver-Stockton C
SUNY, Buffalo	Kelsey, Robert	SUNY, Stny Brk
SUNY, Buffalo	Kraemer, Deborah	S Connecticut
SUNY, Stny Brk	Castonguay, Louis	Penn S U
SUNY, Stny Brk	Posada, German	Denver, U of
SW Oklahoma	Thompson, Lynn	SW Oklahoma S
Syracuse U	Symons, Cynthia	Houghton C
Temple U	DiFonzo, Nicholas	Rochester Tech
Temple U	Hatch, Marjorie	S Methodist U
Tennessee, Knox	Armstead, Cheryl	S Carolina, Clm
Tennessee, U of	Denton, David	Austin Peay S
Texas, Austin	Kelly, Ruth	W Illinois U
Texas Christian	Pugh, Marilyn	Texas Weslyn
Texas Christian	Skaggs, Lynn	Southwestern U
Texas Tech	Daelemans, Sven	Dallas, U of
Texas Tech	Nutt, Jim	Lubbock Chrstn
Texas Woman's U	Walkup, Bill	SW Baptist U
Tulane U	Langley, Travis	Henderson S U
U S Int'l U	Jones, Michael	Ozarks, C of
UC	Reed , Catherine	Denver, U of
UC	Torres, German	SUNY, Buffalo
UC, Berkeley	Donahue, Eileen	Williams C
UC, Berkeley	Goel, Vinod	York U-CAN
UC, Berkeley	Gross, James J.	Stanford U
UC, Berkeley	Khurana, Beena	Rutgers, Newark
UC, Berkeley	McCabe, Laurel	Sonoma S U
UC, Berkeley	McHale, James	Clark U
UC, Berkeley	Regier, Terry	Chicago, U of
UC, Berkeley	Roberts, Brent	Tulsa, U of
UC, Berkeley	Skitka, Linda	Illinois, Chicago
UC, Berkeley	Webster, Michael	Nevada, Reno
UC, Berkeley	Wheeler, Evangeline	Towson S U
UC, Davis	Schultz, Todd	Portland, U of
UC, Los Angeles	Anderson, Michael	Oregon, U of
UC, Los Angeles	Feliz-Ortiz de la Garza, M.	S California, U of
UC, Los Angeles	Giuliano, Traci	Southwestern U
UC, Los Angeles	Rudolph, Karen	Illinois, Urbana
UC, Los Angeles	Schall, Matthew	Tulane U
UC, Los Angeles	Zucker, Gail	Wheaton C (MA)
UC, Riverside	LeMaster, Judith	Scripps C
UC, Riverside	Shiba, Kathie	Maryville (TN)
UC, San Diego	Carrier, Louis	Florida S U
UC, San Diego	Luck, Steven	Iowa, U of
UC, San Diego	Paller, Ken	Northwestern U
UC, San Diego	Trejo, Leonard	Illinois, Urbana
UC, St Barbara	Sherman, Jeffrey	Northwestern U
UC, St Cruz	Fried, Carrie	Indiana, S Bend
UC, St Cruz	Kitzis, Stephen	Fort Hays S U
Utah, U of	Ellis, Shari	Florida, Gnsvl
Utah, U of	Gibson, Bryan	Trenton S C
Vanderbilt U	Strassberg, Zvi	SUNY, Stny Brk
Vermont, U of	Wilson, Amy	Middlebury C
Virginia Cmnwlth	Lamphere, Renee	Aurora U
Virginia Cmnwlth	Smith, H. David	Middlebury C
Virginia Cmnwlth	Van Denburg, Todd F.	Transylvania U
Virginia Tech	Bromley, Mark	E Nazarene C
Virginia Tech	Brown, MIchael	E Carolina U
Virginia Tech	Hubbard, William	W Illinois U
Virginia Tech	Johnson, Lera Joyce	Centenary C (LA)
Virginia Tech	Ludwig, Timothy	Appalachian S
Virginia Tech	Martz, Denise	Appalachian S
Virginia, U of	Bell, Kathy	Texas Tech
Virginia, U of	DeBerry, Kimberly	Temple U
Virginia, U of	Durgin, Frank	Swarthmore C
Virginia, U of	Klaaren, Kristen J.	RandlphMacon
Virginia, U of	Mossler, Daniel	Hampden-Sydny
Virginia, U of	Stewart, Jeanine	Washington&Lee
W Virginia U	Nangle, Douglas	Maine, U of
Washington S U	Jacobs, Jake	S California, U of
Washington S U	Jensen, Laurie	Northern S U
Washington, U of	Busey, Thomas Andrew	Indiana, Blmngtn
Washington, U of	Fries, Elizabeth	Virginia Cmnwlth
Washington, U of	Fruzzetti, Alan	Nevada, Reno
Washington, U of	Klinger, Mark	Alabama, Tscls
Washington, U of	Manning, C. Jo	Nebraska, Oma
Washington, U of	Swank, Michael	Furman U
Washington, U of	Wilson, Beverly	Oregon S U
William & Mary	Cooley, Jay	Norfolk S U
Wiscnsn, Madsn	Babler, Timothy	Edgewood C
Wiscnsn, Madsn	Balaban, Marie	Johns Hopkins U
Wiscnsn, Madsn	Monteith, Margo	Kentucky, U of
Wiscnsn, Milw	Schaefer, Pamela M.	Marquette U
Wiscnsn, U of	Elliot, Andrew	Rochester, U of
Yale U	Arroyo, Carmen	Williams C
Yale U	Bersoff, David	Penn, U of
Yale U	DeWitt, Lucinda	Concordia, Mrhd
Yale U	Suprenant, Aimee	Purdue U
CAN-Brit Columbia	Hart, Stephen	Simon Fraser-CAN
CAN-Dalhousie	Willner, Jeffrey	Radford U
CAN-Saskatchewan	Hewitt, Paul	Brit Columbia-CAN
CAN-Toronto	Heatherton, Todd	Dartmouth C
CAN-Toronto	Kahana, Michael	Brandeis U
CAN-Toronto	Zbrodoff, Jane	Illinois, Urbana
CAN-W Ontario	Roese, Neal	Northwestern U

RELIGION

Boston C	Barry, Robert J.	Fordham U
Brandeis U	Hunt, Joel	Azusa Pacific U
Brandeis U	Magid, Shaul	Rice U
Catholic U Amer	Culpepper, Gary	Providence C
Catholic U Amer	D'Ambrosio, Marcellino	Dallas, U of
Catholic U Amer	Dempsey, Dierdre	Marquette U
Catholic U Amer	Francis, Arnold	RegionalSem-TRND
Catholic U Amer	Gaither, Linda	Rowan C
Catholic U Amer	Hall, Gerard V.	CathTheolUn-AUSTL
Catholic U Amer	Pelzel, Morris	St Meinrad Theol
Catholic U Amer	Weber, Kathleen	Catholic U Amer
Catholic U Amer	Dempsey, Carol	Portland, U of
Catholic U Amer	Dempsey, Deirdre A.	Marquette U
Chicago, U of	Antonaccio, Maria	Bucknell U
Chicago, U of	Ashley, J. Matthew	Notre Dame, Uof
Chicago, U of	Barnard, William	S Methodist U
Chicago, U of	Kaminsky, Joel	St Olaf C
Chicago, U of	Sommer, Benjamin	Northwestern U
Chicago, U of	St. Ville, Susan	St Lawrence U
Chicago, U of	White, David Gordon	Virginia, U of
Church of God	Bayles, Bob	Lee C
Claremont Grad	Kim, Wonil	La Sierra U
Columbia U	Bailly, Constantina	Eckerd C
Columbia U	Berger, Michael	Emory U

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TRAINED BY	NAME	HIRED BY
Columbia U	Cooper, Stephen	Franklin&Marshall
Columbia U	Sawada, Janine	Iowa, U of
Duke U	Bauerschmidt, Frederick	Loyola, MD
Duke U	Burkett, Delbert	LebanonValley
Emory U	Beal, Timothy	Eckerd C
Emory U	Dille, Sarah	Gustavus Adolph
Fordham U	Zukowski, Mara	Felician C
Fuller Theol Sem	Schmidt, Laura	Fresno Pacific C
Georgetown U	Mackler, Aaron	Duquesne U
Grad Theol Union	Danove, Paul	Villanova U
Grad Theol Union	Kelly, Joan	St Joseph (CT)
Grad Theol Union	Rycenga, Jennifer	San Jose S U
Harvard U	Arai, Paula	Vanderbilt U
Harvard U	Buehler, Arthur	Colgate U
Harvard U	Frank, Georgia	Colgate U
Harvard U	Friesen, Steven	Missouri, Clmb
Harvard U	Kittredge, Cynthia	Holy Cross, C of
Harvard U	Pinn, Anthony	Macalester C
Harvard U	Schissel, Gregory A.	Marquette U
Harvard U	Seager, Richard	Hamilton C
Jewish Theol	Satlow, Michael	Virginia, U of
Johns Hopkins U	Higginbotham, Carolyn	Muskingum C
Johns Hopkins U	Walls, Neal	Swarthmore C
Luther NW Theo	Bouzard, Jr., Walter	Wartburg C-CAN
Luther NW Theo	Johnson, Andy	E Nazarene C
Marquette U	Jackson, Glenna	Otterbein C
Memphis S U	Taylor, Ted	Campbellsville C
Michigan, U of	Huntington, C.W., Jr.	Denison U
N/A	Tkacik, Michael	Providence C
N/A	Tortolani, Michael	Providence C
N/A	Wagner, Walter	Providence C
Notre Dame, U of	Winter, Corrine	St Ambrose U
Notre Dame, Uof	Harlow, Daniel	Calvin C
Notre Dame, Uof	Kugler, Robert A.	Gonzaga U
Notre Dame, Uof	Leonard, John	Edgewood C
Notre Dame, Uof	O'Keefe, Michael	Mercyhurst C
Penn, U of	LiDonnici, Lynn	Vassar C
Pittsburgh, U of	Odell, Margaret	St Olaf C
Princeton U	Hart, William	Duke U
S Baptist Theol	Nash, Robert	Shorter C
S California, U of	McIntyre, Patricia	Texas Christian
St. Paul Seminary	Conlin, Daniel	St Thomas, U of
Stanford U	Gardiner, David	Simpson C
SW Baptist Theo	Hall, Kevin	Oklahoma Baptst
Syracuse U	Keefe, Alice	Wiscnsn, StevPt
Temple U	Hobgood, Mary	Holy Cross, C of
Temple U	Vasquez, Manuel	Florida, Gnsvl
UC, Berkeley	Astren, Fred	N Carolina, Wlm
UC, Berkeley	Craddock, Elaine	Southwestern U
UC, Berkeley	Ishimatsu, Ginette	Denver, U of
UC, Davis	Nystrom, Bradley P.	Cal S, Scrmnto
UC, Los Angeles	Chan, Chi-Wah	Florida, Gnsvl
UC, St Barbara	Laderman, Gary	Emory U
UC, St Barbara	Pesantubbee, Michelene	Colorado, Bldr
Union Theological	Giblin, Marie	Xavier U
Virginia, U of	Christman, Angela	Loyola, MD
Virginia, U of	Fessenden, Tracy	Arizona S U
Wiscnsn, Madsn	Matsuki, Miyako	Gettysburg C
Yale Divinity	Massa, Father James	Kansas Newman
Yale U	Appold, Kenneth	St Olaf C
Yale U	Braude, Ann	Macalester C
Yale U	Jaffe, Richard	N Carolina S U
Yale U	Whitekettle, Richard	Calvin C
CAN-McGill U	Chande, Abdin	Gettysburg C
CAN-McGill U	Neufeld, Dietmar	Brit Columbia-CAN
CAN-Toronto	Berg, Herbert	Middlebury C
CAN-Toronto	Williams, Daniel	Loyola, Chicago
GER-Albert-Ludwigs	Seubert, Xavier	Villanova U
GER-Eberhard-Karls	Dabney, D. Lyle	Marquette U
GER-Fribourg	Turek, Margaret	Dallas, U of
ITL-Gregorian U	Ryan, S.J., Peter	Loyola, MD
NETH-Amsterdam	Otten, Willemien	Boston C
UK-Aberdeen	Couser, Greg	Cedarville C
UK-Oxford U	Alexakis, Alexander	Columbia U
UK-Oxford U	Granberg, Stan	Lubbock Chrstn
UK-Sheffield	Paige, Terence	Houghton C

RUSSIAN/SLAVIC LANG. & LIT.

TRAINED BY	NAME	HIRED BY
Brown U	James, Kenneth	SUNY, Buffalo
Brown U	Pavlenko, Alexei	Colorado C
Cornell U	Bailyn, John	SUNY, Stny Brk
Harvard U	Galperina, Inna	Bowdoin C
Harvard U	Reed, Natalia	Princeton U
Harvard U	Tolczyk, Dariusz	Dickinson C
Harvard U	Vakareliyska, Cynthia	Oregon, U of
Harvard U	White, Hallie	Boston U
Indiana U	Byrd, Charles	Washington U
Indiana U	Forrester, Sibelin	Swarthmore C
Indiana U	Woolhiser, Curt	Texas, Austin
S California, U of	Myers, Karen	Iowa, U of
Stanford U	Cassiday, Julie	Williams C
Stanford U	Platt, Kevin	Pomona C
UC, Berkeley	Powelstock, David	Chicago, U of
UC, Los Angeles	Dingley, John	York U-CAN
Virginia, U of	Rouhier-Willoughby, J.	Kentucky, U of
Wiscnsn, Madsn	Brintlinger, Angela	Ohio S U
Wiscnsn, Madsn	Weiner, Adam	Wellesley C
Yale U	Brodsky, Anna	Washington&Lee
Yale U	Kirjanov, Daria	Knox C
Yale U	Tempest, Snejana	Middlebury C
Yale U	Tittler, Nancy	SUNY, Bngmtn
CAN-Brit Columbia	Griffin, Steven	Oklahoma City
CAN-Toronto	Hellebust, Rolf	Calgary-CAN
CIS-Friendship U	Stepanskaia, Svetlana	Gustavus Adolph
POL-Acad Sci	Shallcross, Bazana E.	Indiana, Blmngtn
SWD-Stockholm	Kutik, Ilya	Northwestern U

SOCIOLOGY/CRIMINAL JUSTICE

TRAINED BY	NAME	HIRED BY
Adelphi U	Ferrari, Joseph	DePaul U
Akron, U of	Stevens, Rebecca A.	Kent S U
Alabama, U of	Kinz, David	W Texas A&M
Alaska, Anchrg	Hargis, Peggy G.	GeorgiaSouthern
Arizona S U	Medill, Anne	N Arizona U
Arizona, U of	Kanazawa, Satoshi	Cornell U
Arizona, U of	Larragoite, Victor	Texas Christian
Boston C	Hoynes, William	Vassar C
Boston C	Mitrano, John	Cntrl Connecticut
Boston C	Ogg, Charles	Northern S U
Brandeis U	McGann, Patricia	St Lawrence U
Catholic U	Harvey, Debra	Hope C
Chicago, U of	Johnson, Marshall	Wiscnsn,Spr[NTG]
Chicago, U of	Lindstrom, David	Brown U
Chicago, U of	Zerai, Assata	Syracuse U
Cincinnati, U of	Cao, Liqun	E Michigan U
Cincinnati, U of	Wright, John	E Tennessee S
Columbia U	Han, Shin-Kap	Cornell U
Columbia U	Sedaitis, Judith	Ohio U
Connecticut, Uof	Hall, Elaine J.	Kent S U
Cornell U	Bradburn, Ellen	Coe C
Cornell U	Goldring, Luin	York U-CAN
Cornell U	Polakoff, Erica	Bloomfield C
Cornell U	Raynolds, Laura	Colorado S U
CUNY, GradCntr	King, Donna	N Carolina, Wlm
Denver, U of	Calhoun-Stuber, Susan	Colorado S U
Duke U	Hudgins, John	Coppin S C
Duke U	Krecker, Margaret	Michigan, AnAr
Duke U	Roundtree, Pamela	Kentucky, U of
Duke U	Winfield, Idee C.	Charlston, C of
Emory U	Brueggemann, John	Skidmore C
Florida S U	Breedlove, William	Indiana, S Bend
Florida S U	Cochran, John	S Florida, U of
Florida S U	Turner, Angelia	Houston, Dntn
Florida, U of	Cody, Susan	Jacksonville (FL)
Georgetown U	Harleston, Robert	Maryland EShore
Harvard U	Bodinger-deUriarte, C.	Cal S, LosAngls
Harvard U	Skrentny, John	Penn, U of
Harvard U	Witte, James	Northwestern U
Houston, U of	Orvis, Gregory	Texas, Tyler
Illinois, Chicago	Stalans, Loretta J.	Loyola, Chicago
Illinois, Urbana	Barker, Noel W.	DePaul U

TRAINED BY	NAME	HIRED BY
Indiana U	Brown, Edward	Indiana U East
Indiana U	Hartman, John	Columbia U
Indiana U	Sudderth, Lori	Albion C
Indiana U	Werum, Regina	Emory U
Indiana U	Zehr, Stephen	S Indiana, U of
Indiana U (PA)	Thomas Watkins, June	Duquesne U
Indiana U (PA)	West, Angela	Indiana S U
Iowa S U	Huffman, Terry	Taylor U
Iowa S U	Terrell, Nathaniel	Emporia S U
Iowa, U of	Jensen, Rose	Lynchburg C
Iowa, U of	Shriver, Joseph	Arkansas, Ftvl
Kansas, U of	Moyers, Mardelle	Kansas Newman
Kentucky, U of	Kusha, Hamid	Maryville (MO)
Kentucky, U of	Mullinax, Maureen	Loras C
Loyola U	Gulotta, Ronald	Murray S U
Loyola U	Suzara, Araceli	Spring Arbor C
Mankato S U	Fellows, Jacqueline	Concordia, Mrhd
Maryland, U of	Marciniak, Elizabeth	N Carolina, Wlm
Maryland, U of	Rogers, Ogden	Wiscnsn, RiverF
Maryland, U of	Stanley, Debra L.	Cntrl Connecticut
Mass, U of	Gallagher, Sally	Oregon S U
Mass, U of	Paine, Robert	Texas Tech
Michigan S U	Farkas, Mary Ann	Marquette U
Michigan S U	Haarr, Robin	Arizona S West
Michigan S U	Johnson, Brian	Grand Valley S
Michigan S U	Warchol, Greg	Bemidji S U
Michigan, U of	Battle, Juan	CUNY, GradCntr
Michigan, U of	Steinberg, Marc	Smith C
Michigan, U of	Watkins, Samuel	Temple U
Michigan, U of	Williams, Andrew	DePauw U
Mississippi S U	Adeola, Francis O.	New Orleans, U of
Mississippi S U	Hale, Robert	SE Louisiana U
Missouri, Clmb	Kunkel, Karl	SW Missouri S
N Arizona U	Reed, Edward	Texas Christian
N Carolina, ChpH	Ardelt, Monika	Florida, Gnsvl
N Carolina, ChpH	Dredge, Bart	Austin C
N Carolina S U	Overton, Thomas A.	Charlston, C of
N Dakota, U of	Peterson, Debra	Concordia, Mrhd
N/A	Johnson, James	Asbury C
Nebraska, U of	Sampson, Scott	Kentucky, U of
New Haven, U of	Inham, Quaslim	Old Dominion U
New Mexico, Uof	Dayle, Jutta	Dalhousie U-CAN
New School	Lin, Jan Chien-Chin	Amherst C
New School	Pearce, Susan	Gettysburg C
New York U	Kowalchyk, Claudia	Bloomfield C
New York U	Vickerman, Milton	Virginia, U of
NewHmpshire, Uof	Cook, Kimberly	Mississippi S
NewHmpshire, Uof	Ghidina, Marcia	N Carolina, Ashv
NewHmpshire, Uof	Sweet, Stephen	SUNY, Potsdm
Northeastern U	Adair, Stephen	NewHmpshire,Uof
Northwestern U	Henson, Kevin D.	Bowdoin C
Northwestern U	Rhodes, David	New Mexico, Uof
Northwestern U	Van Hoy, Jerry	Purdue U
Notre Dame, Uof	Carmona, Francis	Granada-SPN
Notre Dame, Uof	Fujimoto, Tetsushi	Wiscnsn, Madsn
Notre Dame, Uof	O'Donnell, Patricia	Cal S, Nrthrdg
Notre Dame, Uof	Sutton, Cynthia	Notre Dame, Uof
Notre Dame, Uof	Yogan, Lissa	Notre Dame, Uof
Ohio S U	Cheesman, Fred	Baltimore, U of
Ohio S U	Dorsten, Linda	SUNY, Fredon
Oklahoma S U	Mitchell, Linda	W Texas A&M
Oregon, U of	Kuecker, Liza	Montana S U
Penn S U	Johnson, Scott	SUNY, Buffalo
Penn S U	Ulmer, Jeffery	Purdue U
Penn, U of	Bergen, Raquel	St Joseph's (PA)
Penn, U of	Qian, Zhenchao	Arizona S U
Penn, U of	Tang, Joyce	CUNY, Queens
Penn, U of	Wright, Rosemary	Fairleigh Dcknsn
Pittsburgh, U of	Fontanesi, Margaret	Mdl Tennessee
Pittsburgh, U of	Jiang, Qi	Youngstown S
Princeton U	Dowd, Timothy	Emory U
Rutgers U	Rasmussen, Frederick	N Carolina, Chrlt
S California, U of	Jacobs, Bruce	Missouri, St L
S Dakota, U of	Bogner, Michael	Chadron S C
S Illinois U	Li , Jian	Charlston, C of
Sam Houston S	Bloss, William	Houston, Dntn
Sam Houston S	Lopez, Pedro	St Mary's (TX)
Sam Houston S	Phelan, Lynn	Houston, Dntn
Sam Houston S	Polk, Elmer	Coppin S C
SanFrancisco,Uof	Garey, Duane	Ozarks, C of
Stanford U	Chai, Sun-Ki	Arizona, Tucson

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TRAINED BY	NAME	HIRED BY
Stanford U	Chen, Zeng-Yin	Texas A&M U
Stanford U	Takata, Azumi	Michigan, AnAr
Stanford U	Zhou, Xueguang	Duke U
SUNY, Albany	Lynch, David	N Carolina, Wlm
SUNY, Albany	Tatum, Becky	Illinois, Chicago
SUNY, Albany	Zhou, Min	UC, Los Angeles
SUNY, Stny Brk	Andrews, Kenneth	Millsaps C
SUNY, Stny Brk	Nippert-Eng, Christena	Illinois Tech
SUNY, Stny Brk	Zebroski, Sheryline	Missouri, St L
Syracuse U	De Andrade, Lelia L.	Bowdoin C
Temple U	Grosfoguel, Ramon	SUNY, Bngmtn
Texas, Arlington	Steinberg, Catherine	E Texas S U
Texas, Austin	Peterson, Jeff D.	Linfield C
Texas, Austin	Seitz, Patricia	E Carolina U
Tulane U	Wittig, Martha	Kenyon C
UC, Berkeley	Brooks, Clem	SUNY, Stny Brk
UC, Berkeley	Gradolph, Rebecca S.	Indiana, Blmngtn
UC, Berkeley	Hackstaff, Karla	N Arizona U
UC, Berkeley	Kelsey, Mary	Cal S, SnBrndno
UC, Berkeley	Lee III, Orville	Northwestern U
UC, Berkeley	Leo, Richard	Colorado, Bldr
UC, Berkeley	Liu, Michael	Emory U
UC, Berkeley	Lopes, Paul	Tufts U
UC, Berkeley	Myers, Melanie	Northeastern U
UC, Berkeley	Park, Edward J.	S California, U of
UC, Berkeley	Rich, Brian L.	Transylvania U
UC, Berkeley	Stein, Arlene	Oregon, U of
UC, Berkeley	Weinberg, Davida	S Carolina, Clm
UC, Davis	Bell McDonald, Katrina	Johns Hopkins U
UC, Davis	Phillips, Peter	Sonoma S U
UC, Irvine	Dilly, Barbara	Wartburg C
UC, Los Angeles	Beckett, Katherine	Cleveland S U
UC, Los Angeles	Delaney, Patricia	Guilford C
UC, Los Angeles	Hunt, Darnell M.	S California, U of
UC, Los Angeles	James, Angela D.	S California, U of
UC, Los Angeles	Kane, Anne E.	Texas, Austin
UC, Los Angeles	Shaw, Linda	Syracuse U
UC, Riverside	Domingues, Patricia	Cal S, SnBrndno
UC, Riverside	Texeira, Mary	Cal S, SnBrndno
UC, San Diego	Emmelman, Debra	S Connecticut
UC, San Diego	Hays, Sharon R.	Virginia, U of
UC, San Diego	Minami, Yasusuke	Seijo U-JPN
UC, San Fran	Lempert, Lora	Michigan, Drbrn
UC, St Barbara	Grattet, Ryken	LSU, BatnRoug
UC, St Cruz	Konradi, Amanda	Ohio U
Virginia Cmnwlth	Sawyers, Linda	RandlphMacon
Virginia Tech	David, Elaine	Campbellsville C
Virginia Tech	Luff, Tracy	Viterbo C
Virginia Tech	Zajicek, Anna M.	Arkansas, Ftvl
Virginia, U of	Borg, Marian	Florida, Gnsvl
W Michigan U	Robyn, Linda	N Arizona U
W Michigan U	Roy, Sudipto	Indiana S U
W Michigan U	Stone, Michelle	Youngstown S
Washington S U	Kershaw, Terry	Temple U
Washington U	Benibo, Bilaye	TexasA&M,CrpsC
Washington, U of	Shin, Gi-Wook	UC, Los Angeles
Wiscnsn, Madsn	Anderson, Douglas	S Maine, U of
Wiscnsn, Madsn	Canak, William	Mdl Tennessee
Wiscnsn, Madsn	Kenworthy, Lane	Rochester Tech
Wiscnsn, Madsn	Lybrand, G. Steven	St Thomas, U of
Wiscnsn, Madsn	McCall, Leslie	Rutgers, NBruns
Wiscnsn, U of	Petterson, Stephen	Virginia, U of
Wiscnsn, U of	Smock, Pamela	Michigan, AnAr
Yale U	Bryant, Sharon	SUNY, Bngmtn
Yale U	McNamara, Robert	Furman U
Yale U	Polletta, Francesca	Williams C
Yale U	White, Renee	Purdue U
CAN-Alberta	Avakame, Eden	Temple U
CAN-Calgary, U of	Divers, Paul	Hawaii, Hilo
CAN-Carleton U	Froshauer, Karl	Simon Fraser-CAN
CAN-Toronto	Davies, Scott	McMaster U-CAN
CAN-Toronto	FInkle, Peter	St Thomas (FL)[NTG]
CAN-Toronto	Kellough, Gail	York U-CAN
CAN-Toronto	McDonough, Peggy	York U-CAN
CAN-Toronto	Roxburgh, Susan	Kent S U
CAN-Toronto	Ueda, Yoko	Spelman C
CAN-York U	Lehnerer, Melodye	SW Missouri S
UK-Warwick U	Webster, Yehudi	Cal S, LosAngls

SPANISH/PORTUGUESE LANG. & LIT.

TRAINED BY	NAME	HIRED BY
Alabama, U of	Long, Ellis	Shorter C
Arizona, U of	Illingworth-Rico, Alfonso	E Michigan U
Arizona, U of	Ojeda, Cecilia	N Arizona U
Boston U	Ballesteros, Isolina	Barnard C
Brighm Yng U	Hague, Daryl	Brighm Yng U
Brown U	Harrington, Thomas	Lafayette C
Brown U	O'Connell, Elizabeth	Holy Cross, C of
Catholic U Amer	O'Co nnor, Doreen	Whittier C
Catholic U Amer	Tisnado, Carmen	Clemson U
Catholic U Amer	Urbina, José	Carleton U-CAN
Catholic U Amer	Gomez, Joaquín	SUNY, Genes
Chicago, U of	Dixon, Jesse	Knox C
Colorado, U of	Rolon-Alexander, Alicia	Gettysburg C
Columbia U	Castronuovo, David	Middlebury C
Columbia U	Eddy, Jennifer	Drew U
Columbia U	Santana, Mario	Chicago, U of
Connecticut, Uof	Roberts, Helen	Holy Cross, C of
Cornell U	Avila Jimenez, Barbara	SUNY, Buffalo
Cornell U	Pratt, Dale	Brighm Yng U
Cornell U	Rivera, Blanca	SUNY, Fredon
CUNY	Erazo, Irma	Montclair S C
CUNY	Webster, Johnny	Wellesley C
CUNY, GradCntr	Ahumada, Alfredo	CUNY, Baruch
CUNY, GradCntr	Schnabel, Doris	Fordham U
CUNY, GradCntr	Soto-Fernandez, Liliana	CUNY, StatIsl
Emory U	DelCampo, Kelly	Furman U
Emory U	Evans, Jan	Calvin C
Georgetown U	del Valle Codesal, Jose	Miami U, Oxford
Georgetown U	Garcia, Dulce	CUNY, City C
Georgetown U	Martinez-Gil, Fernando	Ohio S U
Georgetown U	Woodard, William	Hampden-Sydny
Georgia, U of	Acereda, Alberto	Radford U
Georgia, U of	Acevedo-Leal, Anabella	Texas Christian
Harvard U	Cabranes-Grant, Leo	Wheaton C (MA)
Harvard U	Camayd-Freixas, Eric	Marquette U
Harvard U	Diaz, Roberto Ignacio	S California, U of
Illinois, U of	Kearns, Sofia	Furman U
Illinois, U of	Morales-Front, Alfonso	Georgetown U
Illinois, U of	Sanders, Benjamin	NEasternIllinois
Illinois, Urbana	Bransdorfer, Rodney	Gustavus Adolph
Illinois, Urbana	Mir, Montserrat	Middlebury C
Indiana U	Harrison, Courtney	N Texas, U of
Indiana U	Mitchell, Lee	Henderson S U
Iowa, U of	Allan, Gay	N Dakota S U
Iowa, U of	Biron, Rebecca	Miami, U of
Iowa, U of	Gomez, Jaime	Luther C
Iowa, U of	Massei, Adrian	Middlebury C
Iowa, U of	Ray, Rosalva	Alabama, Brmng
Iowa, U of	Rivera-Mills, Susana	N Arizona U
Iowa, U of	Tanner, R. Clay	Indiana, Blmngtn
Kansas, U of	Gleue, Julie	Muskingum C
Kansas, U of	Hegstrom Oakey, Valerie	Brighm Yng U
Kansas, U of	Lopez, Irma	W Michigan U
Kansas, U of	Moreno, Iani	Denver, U of
Kansas, U of	Perez, Luisa	Kentucky, U of
Kentucky, U of	Montanez, Carmen	Indiana S U
Marquette U	Rangil, Viviana	Skidmore C
Maryland, U of	Garcia-Lozada, Antonio	Cntrl Connecticut
Maryland, U of	Gargurevich, Eduardo	Concordia, Mrhd
Michigan, AnAr	Plata, Fernando	Colgate U
Michigan, U of	Hill, Ruth	Columbia U
Michigan, U of	Lopez-Gomez, Maria	Alabama, Brmng
Minnesota, U of	Blincow, Frances	Oakland U
Minnesota, U of	Delgado, Joseph	S Carolina, Clm
Minnesota, U of	Remedi, Gustavo	Trinity C (CT)
Minnsota, TwnC	Cesareo, Mario	Vassar C
Missouri, U of	Wright, Janice	Charlston, C of
N Carolina, ChpH	Mabrey, Cristina	S Carolina, Clm
N Carolina, ChpH	Rodriguez-Barbera, J.	Sam Houston S
N/A	Miller, Edward	Calvin C
N/A	Negroni, Maria	Barnard C
N/A	Stokes, Craig	Grove City C [NTG]
N/A	Woods, Jean	Ozarks, C of
New Mexico, Uof	Luiselli, Alessandra	Barnard C
New York U	Marchant, Elizabeth	UC, St Barbara
New York U	Newman, Mary Ann	Middlebury C
New York U	Plotnik, Viviana	Oglethorpe U
Northwestern U	Craig-Odders, Renee	Wiscnsn, StevPt
Northwestern U	Silvero, Sylvia	DePaul U
Ohio S U	Hermosilla, Luis G.	Kent S U
Ohio S U	Turner, Joan	Arkansas, Ftvl
Oregon, U of	Cusimano, Roma	Willamette U
Oregon, U of	Nedderman, Stefania E.	S Dakota, U of
Penn S U	Brown, Esther	Charlston, C of
Penn S U	Cornejo-Parriego, R.	Penn S U
Penn S U	Hasbrouck, Michael	St Olaf C
Penn S U	Nadeau, Carolyn	Illinois Weslyn
Penn S U	Pezón, Maria Esther	Niagara U
Penn S U	Rosa, Elena	Gettysburg C
Penn S U	Saenz de Tejada, Cristina	Goucher C
Penn S U	Weimer, Christopher	Oklahoma S U
Penn, U of	Bosteels, Bruno	Harvard U
Penn, U of	Donnell, Sidney	Lafayette C
Penn, U of	Iarocci, Michael	Bucknell U
Penn, U of	Kaplan, Gregory	Boston C
Penn, U of	Pozzi, Gabriela	Grand Valley S
Penn, U of	Varela-García, Fabiola	Tulane U
Pittsburgh, U of	Castro-Urioste, Jose	Concordia, Mrhd
Pittsburgh, U of	Higgins, Antony	New Mexico, Uof
Pittsburgh, U of	White, Ann	Connecticut C
Princeton U	Arias, Consuelo	Trenton S C
Princeton U	Campos, Victoria	Bucknell U
Princeton U	Lugo-Ortiz, Agnes	Dartmouth C
Princeton U	Mazzotti, Jose	Temple U
Princeton U	Rosman, Silvia	Bates C
Rutgers U	Rivera, Angel	Worcester Poly
S Carolina, U of	Sisk, Ellen Kay C.	Charlston, C of
St Louis U	Policarpo, Alcibiades	Sam Houston S
Stanford U	Grzegorczyk, Marzena	Emory U
Stephen Austin S	Alonzo, Jose	E Texas Baptist U
SUNY, Buffalo	Mitchell, Carolyn	Coastal Carolina
SUNY, Stny Brk	L'Hoeste, Hector	Castleton S U
Tennessee, Knox	Minay, Jose	Lee C
Texas, Austin	Arce, Jose	Fort Hays S U
Texas, Austin	Cortes-Conde, Florencia	Florida, Gnsvl
Texas, Austin	Duffey, J. Patrick	Austin C
Texas, Austin	Gemrich, Anna	Alma C
Texas, Austin	Leon-Murray, Ana	Texas, Permian
Texas, Austin	Marentes, Luis	Mass, Amherst
Texas Tech	Goss, Curtis	SW Baptist U
Tulane U	Bailey, Matthew	Texas, Austin
Tulane U	Ferreira-Pinto, Cristina	Texas, Austin
Tulane U	Valerio, Fernando	Allegheny C
UC, Berkeley	Angulo, Maria-Elena	Colgate U
UC, Berkeley	Cushing, Nancy	Gettysburg C
UC, Berkeley	Davis, Kathleen	Tulane U
UC, Berkeley	Godoy, Juan	Connecticut C
UC, Berkeley	Lopez, Kimberle	New Mexico, Uof
UC, Berkeley	Sempere-Martinez, Juan	San Jose S U
UC, Davis	Dorca, Antonio	Macalester C
UC, Davis	Feliu, Fernando	Michigan, Drbrn
UC, Davis	Woodruff, Alicia Q.	NewHmpshire,Uof
UC, Irvine	Andrade, Magdalena	Cal S, LngBch
UC, Irvine	Christian, Karen	Maryland, CollPk
UC, Irvine	Martin-Flores, Jose M.	E Texas S U
UC, Los Angeles	Medina, Raquel	Mass, Amherst
UC, San Diego	Bolivar, Maria	Arizona S U
UC, San Diego	Gabilondo, Joseba	Bryn Mawr C
UC, San Diego	Muzquiz, Darlene M.	San Diego S
UC, San Diego	Otero-Torres, Damaris	Rutgers, NBruns
UC, St Barbara	Giraldez, Susan	Pacific, U of the
UC, St Barbara	Waldemer, Thomas	Ripon C
UC, St Barbara	Zuwiyya, Zachary	Westminster (PA)
Utah, U of	Driscoll, Miriam	Calvin C
Virginia, U of	Delgado, Jose	Ohio U
Virginia, U of	Hodge, JoAnne	Coastal Carolina
Wiscnsn, Madsn	Esterrich, Carmelo	Denison U
Wiscnsn, Madsn	Kingery, Sandra	Lycoming C
Wiscnsn, Madsn	Knutson, David	Xavier U
Wiscnsn, U of	Mann, Celeste	Dickinson C
Wiscnsn, U of	Rojas-Auda, Elizabeth	N Texas, U of
Worcester S C	Guerin, Ligia	Springfield C
Yale U	Bartow, Joanna	Austin C
Yale U	DuPont, Denise	Austin C
Yale U	Vacca, Diana D.	Pace, Pleasntvl
CAN-McGill U	Balanos-Fabres, Patricia	St John's (MN)
CAN-Toronto	Trillo, Maria Eugenia	N Arizona U
FRN-Paris, U of	Hernan, Laura	NEasternIllinois
MEX-Guadalajara	Gonzalez Medina, Norma	Gettysburg C
SPN-Seville, U of	Roelas Vega, Maria	Gettysburg C

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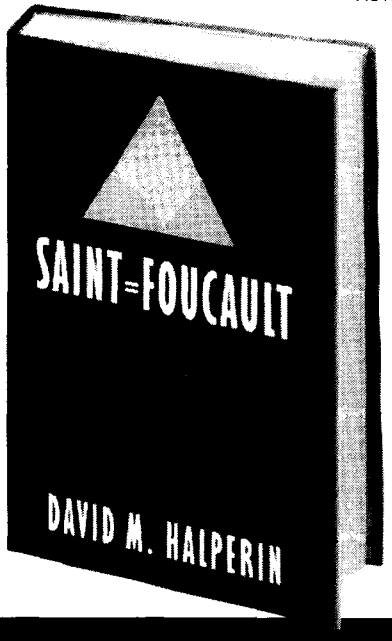

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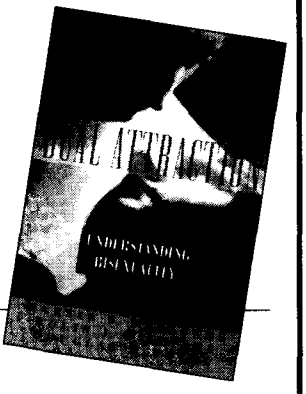

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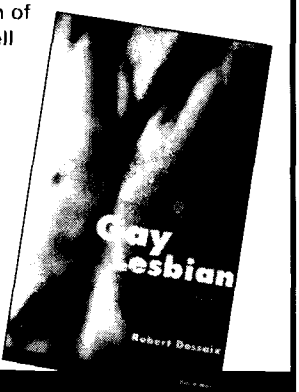

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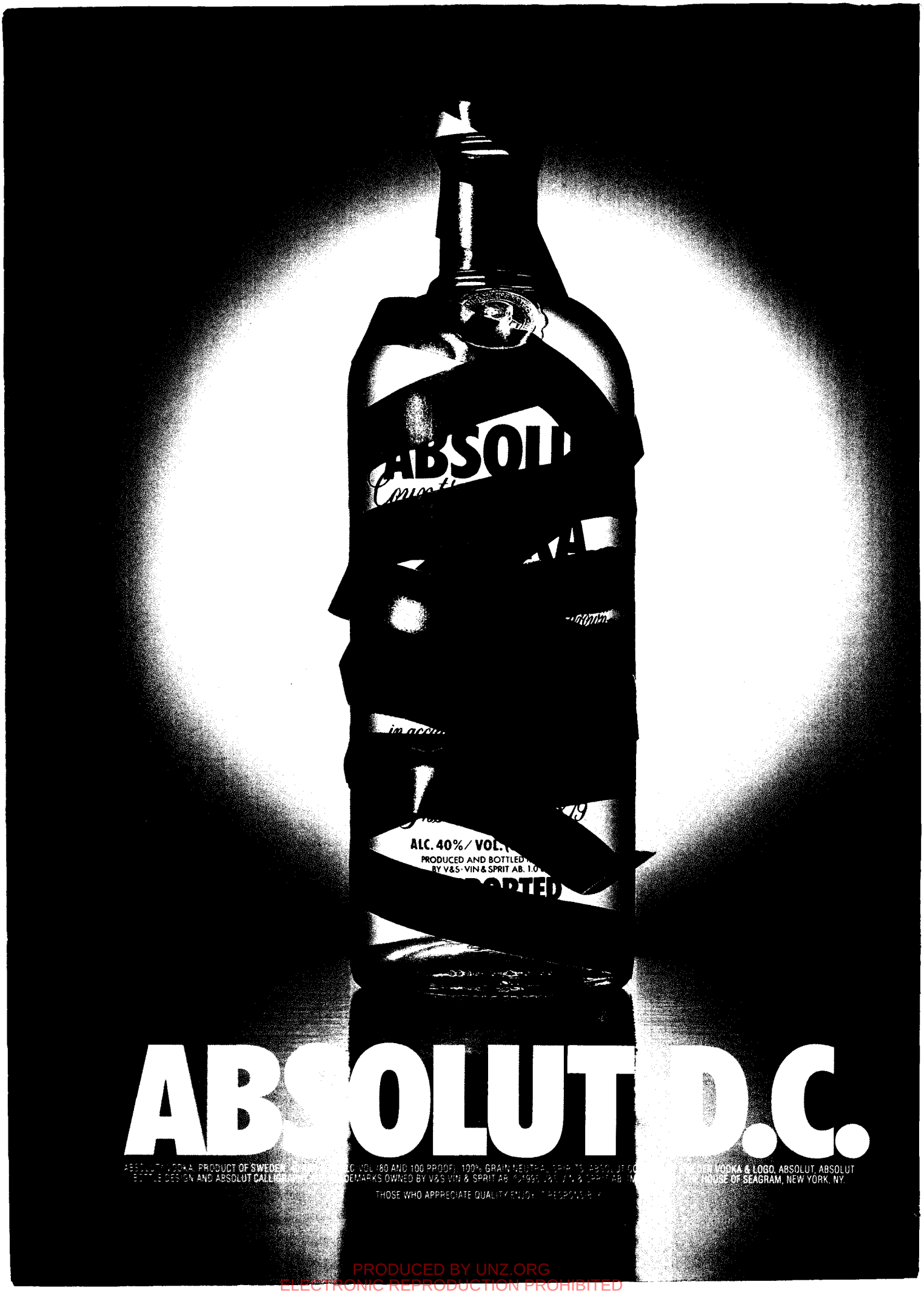
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